

The
Roman Catholic Bible
and the
Roman Catholic Church

Allen W. Johnston

Herman C. Kuhl

*on
6/27*

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THE ROMAN CATHOLIC BIBLE
AND THE
ROMAN CATHOLIC CHURCH

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THE ROMAN CATHOLIC BIBLE AND THE ROMAN CATHOLIC CHURCH

BY

ALLEN W. JOHNSTON

A PROTESTANT BUSINESS MAN

WITH FOREWORD BY

DAVID JAMES BURRELL, D.D.



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FOREWORD


DAVID JAMES BURRELL, D.D.

IF I were to write a book on any phase of Romanism it would be likely to reek with Protestant prejudice, I having been born and bred and theologized that way. But my friend Allen W. Johnston, who is a plain business man and therefore without any dyed-in-the-wool bias, is in a position to give, as they say, even the devil his due.

If the book seems to militate against the Catholic Church—and I confess it squints that way to me—the reader will at once perceive that not the author but his facts are to be blamed for it. Unless I am much mistaken he will be set down as one of the most magnanimous pirates that ever scuttled a ship. He reasons so well and withal in such a kindly spirit that if I were to offer any criticism—as he has frankly challenged me to do—it would be on the ground that he is so oppressively polite. However, his argument must stand on its own bottom and there, in my modest judgment, it stands well.

To hale the Hierarchy before the bar of the Douay Version was a happy thought, not unlike that of John Bunyan who wrote his *apologia* for Pilgrims Progress on this wise:

“I find that Holy Writ, in many places,
Hath semblance with this method; where the cases
Do call for one thing to set forth another:
Use it I may then, and yet nothing smother
Truth’s golden beams; nay, by this method may
Make it cast forth its rays as light as day.”



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PREFACE

THE purpose of the author is to set forth the Holy Scripture, while pointing to the application made of it in tenets of the Roman Catholic Church.

If the reader will give impartial attention, the author's purpose will have met with success, and as we believe, the reader edified.

The author's work herein is from consideration given the subject matter at various times during the past eight years. Scriptural quotations are from the Douay Version of the Holy Bible as used by the Roman Catholic Church.

As we ask attention in particular to the Douay Version of Scripture, it is expected that copious quotations will be made therefrom, in treating the subjects of these pages.

The following quotations relating to its inspiration are from the title pages of the Holy Bible according to the Douay and Rheims Versions, with annotations by the Rev. Dr. Challoner, authorized by the various Catholic bishops:

"Inspiration as understood in this matter means a certain influence of the Divine Spirit upon the mind of a writer, moving him to write, and so acting upon him while he writes, that his work or writing is truly the word of God."

"The proof of the inspiration of the Scriptures is easy on Catholic principles. The Church of Christ has always held and taught the doctrine of the Scripture and as the Church cannot err in what she teaches therefore the Scriptures are inspired."

—Title Page—Douay and Rheims Version.

May not the time be approaching when Christendom holding to faith in the Trinity, the Incarnation of the Only Begotten Son of God, and His resurrection, will for its own protection and for the needs of the world at large require some material form of Christian union?

If Supremacy and Infallibility of the Popes, Invocation of Saints, the Worship of Mary, Purgatory, and Prayer for the Dead, the construction placed upon the Last Supper of Our Lord with His disciples by the Roman Catholic tenet of "The Holy Eucharist," the Sacrifices of the Mass, Penance, Indulgences, the Forgiveness of Sins by Other Than Christ, are at variance with the Scripture, they must therefore be placed in the catalogue of the church dogma, which is so large a part of the tenets of the Roman Catholic Church.

A. W. J.

SCHENECTADY, N. Y.

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I

PRIMACY OF PETER

CONSIDERATION of church unity is in recent years fortunately augmented by public statements of the late James Cardinal Gibbons. That so highly esteemed a personality and authority should present so plain a statement of the Roman Catholic position, is most opportune.

We quote from an interview with the Archbishop, published in a New York daily several years ago: (He was reported not long before his death as again expressing his willingness to lend such helping hand.)

"The re-union of the scattered branches of Christendom is a consummation devoutly to be wished, and I would gladly sacrifice the remaining years of my life in lending a helping hand toward this blessed result. The first essential requirement is the successor of St. Peter as the divinely appointed head of Christendom. Once the proper position of the Pope is recognized, I do not believe that the other contraverted doctrines are as formidable as is commonly imagined."

No one outside of the Roman Catholic Church could consistently question its privilege to select its own ecclesiastical rulers. It is when presuming that such rulers should be at the head of Christendom, as an essential requirement divinely appointed in effecting a union of branches, that questioning becomes consistent.

There is room in Christ's Kingdom for all mankind who will work in His name, though that Kingdom is not

of this world, for this world shall become the Kingdom of our Lord and Saviour Jesus Christ.

So much truth is held in common in Christendom that (using the word "Christendom" in its broadest sense) we who are a part of it ought to have little or no difficulty in receiving and acknowledging the invitation.

"A just God and a Saviour; there is none beside me, be converted to me, and you shall be saved, all ye ends of the earth."¹

Where the invitation has been both received and accepted, may not the word given by the inspired and courageous Apostle Paul be accepted?

"For you are all one in Christ Jesus."²

Paul's ministry was given amid daily experiences which threatened disaster, yet he looked beneath the surface of troubled waters and discerned the oneness of God's people. Finding warring minds could be one in his own love, much more were they one in a Supreme love; and thus he wrote to the Philippians,

"In one spirit, with one mind laboring together for the faith of the gospel."³

May we not be hopeful that some day not far off Christendom may realize how good it is for "brethren to dwell together in unity"?

With deep respect for the feelings of those who hold a belief either in the "Primacy of Peter" and the supremacy of the popes as his successors (or in the "Historic Episcopate") we submit that if those doctrines are divinely appointed, and are essential in the Church of Jesus Christ, then the barriers they raise against a common communion with those who refuse to accept them are also divinely appointed and not to be called in question. If, however, such doctrines are not of Divine

¹ Isaiah 45.

² Gal. 3.

³ Phil. 1.

appointment nor essential in the Church of Jesus Christ, there can be no substantial ground for the existence of the barriers they raise.

In considering the question submitted, to present less than one's sincere belief would be trifling with the question; to assert one's belief without setting forth its source, would be doing so without due consideration for the question raised.

Charles Dickens truthfully wrote:

"There is nothing so strong or safe in any emergency of life as the simple truth."

A proven last will and testament forever bars out all contradictory evidence of the purpose of the testator. An executor of the will must base his acts upon the proven will. For the basis of our belief in Jesus Christ, we must accept therefore the Old and New Testament, and with them accept the admonition of the Apostle Peter,

"The more firm prophetic word, whereunto you do well to attend, understanding this first, that no prophecy of Scripture is made by private interpretation."⁴

To the impulsive, genuine Peter, with his desire to be at the front, was given a leadership among the disciples. The deliberate, conservative James was made the presiding head of the disciples at Jerusalem. To the loving John, whose theme was the unity of God the Father with man through Jesus Christ, was given a place on the Saviour's breast. To Thomas was given the needed placing of his hand in the side of his Lord, that he be not faithless. To Paul, to whom is due the breaking of the bread of life more than to any other disciple, was given the opportunity to give that bread to the Gentiles.

⁴ II Peter 1.

The question may fairly be asked by all who unite in belief in the Trinity, the Incarnation and the Resurrection if their neighbor organization, the Roman Catholic Church, is utilizing its profession in these doctrines as well as its Douay Version of the Holy Scriptures, to best advantage. Is it giving forth from its high position among the Christian people of the world, teachings which accord with those doctrines and its version of the Scriptures?

It is a privilege to take from a work entitled "The Faith of Our Fathers," by the late James Cardinal Gibbons, of Baltimore, Md., an authentic review of these "tenets" of the Roman Catholic Church referred to.

In the introduction to his book, the reverend author says:

"I have imbibed her doctrine with my mother's milk. I have made her history and theology the study of my life."

From this authority we take the tenets which are undoubtedly those of the Romish Church.

Incidentally, in discussing the "Primacy of Peter," we also discuss the "Historic Episcopate."

Archbishop Gibbons has offered scriptural authority for the various tenets of the Roman Catholic Church. It is our purpose to review here his expressed convictions of the Primacy of Peter and the supremacy of the popes as Peter's successors, in the light of the Scriptures, believing that in doing so we make plain the supremacy of Jesus Christ only, in His own church, both in the past and in the present, and the unity of the apostles and all believers in Him, without respect of persons. Manifestly, if such is the truth, the evidence of such truth must pervade the Scriptures and not be dependent solely upon a particular sentence of Scripture.

If, on the other hand, a supremacy so great in its relation to

“the Church of the First Born who are written in the heavens.”⁵

has indeed been given to an apostle who may act as a sovereign ruler over His church and to popes who may succeed, it must also follow, that evidence of such divinely appointed authority must necessarily pervade the Scriptures, especially that portion written during the formation of the Christian Church.

If a pontiff and his advisers are divinely appointed as sole and supreme custodians of the Holy Spirit in His interpretations of the Word which is above all words, then we may expect to find so profound a truth pervading all Scriptural teaching, and not to hinge upon any one of its sentences.

In Archbishop Gibbons' expressed views of the Primacy of Peter occurs the following:

“Any church that does not recognize Peter as its foundation stone is not the church of Christ.”

—Page 123

Is it possible for an apostle of our Lord to be a portion of His Body and also to be the foundation of His Body?

“He is the head of the body, the Church.”⁶

“and cherisheth it as also Christ doth the Church because we are members of His Body, of His flesh, and of His bones.”⁷

“The Lamb which was slain from the beginning of the world.”⁸

“In the beginning was the word and the word was

⁵ Heb. 12.

⁶ Col. 1.

⁷ Eph. 5.

⁸ Rev. 13.

with God and the word was God. . . . And the word was made flesh and dwelt among us.”⁹

Shall we not therefore hold unitedly to the Gospel message?

And thus in holding on to the precious truth, must we not of necessity agree that no disciple of Christ saved by the Word, could possibly be the foundation of the Church of Jesus Christ (His body) the Word made flesh.

“For he is our peace who hath made both one, and breaking down the middle wall of partition, the enmities in his flesh.”¹⁰

We however give space to a more ample quotation from Archbishop Gibbons, in which the doctrine of Peter as the foundation of the Church of Jesus Christ appears in his discussion of the “Infallibility of the Pope,” as follows:

The following passages of the Gospel spoken at different times were addressed exclusively to Peter—“Thou art Peter and on this rock I will build my church, and the gates of hell shall not prevail against it.” “I the Supreme Architect of the Universe,” says our Saviour, “will establish a church which is to last till the end of time. I will lay the foundation of this church so deep and strong on the rock of truth that the winds and storms of error shall not prevail against it. Thou, O Peter, shall be the foundation of this church. It shall never fall because thou shalt never be shaken, because thou shalt rest on Me, the rock of truth.” The church of which Peter is the foundation is declared to be impregnable, that is, proof against error. How can you suppose an immovable edifice built on a tottering foundation, for it is not the building that sustains the foundation, but it is the foundation that supports the building.

—Page 151

⁹ John 1.

¹⁰ Eph.

In the above quotation from Cardinal Gibbons' book, for first part given in quotation marks, reference is given to Matthew 16. Although stating that "the following passages of the gospel spoken at different times were addressed exclusively to Peter," no such passages as are in quotation marks have any reference given for them, nor can they be found in the Roman Catholic Bible, or in any version of the Bible known.

Further, the interpretation given by the Reverend Author to the first quotation from Matt. 16, is not borne out by Scripture.

The desire among the disciples for supremacy worked itself out on various occasions. Once "in the way they had disputed among themselves, which of them should be the greatest" (and this apparently after the Reverend Cardinal claims that Peter had been told by Our Lord that he was to be the foundation for the church). Our Lord, although addressing all of the disciples at first, when Peter gave the true revelation of Jesus as the Christ, addressed him, saying:

"Blessed are thou, Simon Barjona, because flesh and blood hath not revealed it to thee, but my Father who is in heaven."¹¹

"And I say to thee: That thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it."

Having thus declared against flesh and blood as the power that enlightened Peter as to the Saviour's mission and His Deity, how can we properly interpret His words as applying to flesh and blood as a foundation for His church?

Having called attention before the disciples to Peter's name of a stone or a rock (one word answering to both

¹¹ Matt. 16.

in the mother tongue of the country), He now speaks of Himself as "this Rock," upon which He will build His church, witnessed by the Father's revelation through Peter that He was the Christ, the Son of the living God. Had the designation been Peter as the rock, it would undoubtedly have been similar to the designation, "Thou, O Peter, shall be the foundation of this church," as quoted above from Cardinal Gibbons' book, instead of "this rock," one name of the Deity, "The Rock."

The Saviour evidently desired this witness of Himself; and His command to the disciples that they should "tell no one that He was Jesus Christ," is evidence that they believed in Him as the Christ, although Peter was the foremost to make the answer.

"And the rock was Christ."¹²

One difficulty found in the way of accepting these deductions of Cardinal Gibbons, lies in the fact that when looking for Peter's position in the Scriptural structure, we find him to be a stone built on the Chief Corner Stone.

"If so be you have tasted that the Lord is sweet, unto whom coming as to a living stone, rejected indeed of men but chosen and made honorable by God. Be ye also as living stone built up, a spiritual house, a holy priesthood to offer up spiritual sacrifices acceptable to God by Jesus Christ, wherefore it is said in the Scripture; Behold I lay in Sion a chief corner stone, elect, precious. And he that shall believe in him, shall not be confounded."¹³

The chief corner stone of a structure is fundamental, being rather of that completed foundation to which the stones to be built up into a building are brought.

¹² I Cor. 10: 4.

¹³ I Peter 2.

The Apostle Paul writes:

"You are God's building. According to the grace of God that is given to me, as a wise architect, I have laid the foundation; and another buildeth thereon. But let every man take heed how he buildeth thereupon, for other foundation no man can lay than that which is laid which is Christ Jesus." ¹⁴

"Christ as the Son in his own house: which house are we, if we hold fast the confidence and glory of hope unto the end." ¹⁵

Built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone: In whom all the building, being framed together, groweth up into an holy temple in the Lord." ¹⁶

We meet with yet another difficulty in accepting the Apostle Peter as the foundation of the Church of Christ; thus if we make the Lord's words to apply to Peter as the rock upon which the church is to be builded, we must of necessity make a personal application to Peter of the Lord's words on the same occasion, when

"Turning, who said to Peter, Go behind me, Satan." ¹⁷

It is true that afterward Peter became strong, partaking of the nature of the Rock, but so did the other apostles, including the doubting Thomas.

Peter had made in the one a confession of the Rock on which the spiritual house was to grow into an holy temple in the Lord; in the other instance he was rebuked for unbelief in the Lord's broken body as the Church of Jesus Christ. There we have a consistent interpretation of our Lord's words. For if the gates of hell could on this occasion and later prevail even though

¹⁴ I Cor. 3: 9, 10, 11.

¹⁵ Heb. 3.

¹⁶ Eph. 2.

¹⁷ Matt. 16.

temporarily against Peter, such a foundation for the Church of Christ would be insecure, when he temporarily denied Him who prayed for him, and rescued him from the desire of Satan to sift him as wheat. On the contrary, Peter's confession of Christ as the Son of the living God is a sure foundation, making us one with Him who is the Rock, Christ Jesus.

"And they drank of the spiritual rock that followed them and the rock was Christ."¹⁸

The giving of the keys of the Kingdom of Heaven to Peter, and the binding and loosing which naturally followed the use of the keys, was no greater gift of power than that which later was a gift to all the disciples, of binding and loosing, namely:

"Again I say to you that if two of you shall consent upon earth concerning anything whatsoever they shall ask, it shall be done to them by my Father who is in Heaven."¹⁹

How can the giving of the keys of the Kingdom of Heaven have any other meaning than the preaching and teaching of Christ and Him crucified, that work which the disciples were to take up in His name who Himself is the door of the fold.

"For you are all the children of God by faith in Christ Jesus."²⁰

"And believing shall rejoice with joy unspeakable and glorified receiving the end of your faith, even the salvation of your souls."²¹

The college president who reminds the graduate that he now has the keys to a great degree of success, may consistently say the same to every member of the graduating class.

¹⁸ I Cor. 10.

¹⁹ Matt. 18.

²⁰ Gal. 3.

²¹ I Peter 1.

The Mayor of London in giving the keys of the city to a guest, does not give with them a lordship over the inhabitants; an opportunity only is given

In sending forth the disciples, Jesus said,

"As the Father hath sent me, I also send you. When he had said this, he breathed on them and he said to them, Receive ye the Holy Ghost."²²

The guidance of the Holy Spirit is made supreme, and no other authority was placed between Him and his early disciples. They chose from among the number of disciples those to whom a special work was given, and all followed the Spirit.

"Peter is even called by St. Matthew 'The first apostle.'"—Cardinal Gibbons. —Page 126

Both Andrew and Peter met the Saviour when He was with John the Baptist, but now when called into discipleship, with the promise that He would make them fishers of men, they are mentioned in the order in which they were chosen.

"And Jesus walking by the Sea of Galilee, saw two brethren, Simon who is called Peter, and Andrew his brother."²³

"And going on from thence he saw other two brethren, James the son of Zebedee and John his brother."

In the synoptic gospel, Peter's name uniformly appears first in this group of four.

Immediately following an admonition there is given to Peter the warning that Satan desired him, that he might sift him as wheat, and the Lord's saying,

"But I have prayed for thee that thy faith fail not."²⁴

Upon this statement of our Lord, Cardinal Gibbons makes the following comment:

²² John 20.

²³ Matt. 4.

²⁴ Luke 22.

"It is worthy of note that Jesus prays only for Peter. And why for Peter in particular? Because on his shoulders was to rest the burden of the Church. . . . We know that the prayer of Jesus is always heard, therefore the faith of Peter will always be firm. He was destined to be the oracle which all were to consult."

—Page 152

But how may we reconcile the Archbishop's expressions with the following Scripture from the Apostle Peter:

"If any man speak, let him speak as the words of God. If any man minister, let him do it as of the power which God administereth"²⁵

The apostle, if he had been given a primacy over the church of Jesus Christ, endowed with the responsibility of being the "oracle which all were to consult," would have been throwing off that responsibility if he had exhorted all speaking to "speak as the words of God."

Peter when writing this Scripture, was impelled by the same Spirit which prompted this prayer of his Lord, when about to leave His disciples,

"That they all may be one as thou, Father, in me, and I in thee, that they also may be one in us."²⁶

The strife between the disciples as to which should be greatest is sufficient evidence that their Lord had never instituted a primacy in Peter, nor had made known that one of their number was an oracle whom all were to consult.

On the other hand, they were expressly told that

"The Holy Ghost whom the Father will send in my name, he will teach you all things."²⁷

The leavetaking would seem to have been, of all times, the time, when had there been a supremacy accorded to any disciple of our Lord, such a supremacy

²⁵ I St. Peter 4: 11.

²⁶ John 17.

²⁷ John 14.

would have been made known, and the apostle so appointed have been acknowledged as "Vicar of Christ."

Instead of such a manifestation at the Last Supper, we find the disciple whom Jesus loved, leaning upon His breast, and the lovable and impulsive Peter asking him to question his Lord as to who should be the betrayer.

Could language be used more effectually in setting forth the Saviour's love for His disciples and His desire to have them understand their oneness in Him, than that used by our Lord on this occasion? How could their desire of supremacy have had a more gentle rebuke than by having their Lord gird Himself and wash their feet?

"In the apostolic council of Jerusalem, Peter is the first whose sentiments are recorded. Before his discourse 'there was much disputing,' but when he had ceased to speak 'all the multitude held their peace.' St. James and the other apostles concur in the sentiments of Peter without a single dissenting voice."

—Archbishop Gibbons—Page 127

We find upon referring to the Book of Acts, that it was the Apostle James who presided at Jerusalem in a general assembly.

"and when we were come to Jerusalem the brethren received us gladly, and the day following Paul went in with us unto James, and all the ancients were assembled." ²⁸

At the apostolic conference referred to by Archbishop Gibbons, after much disputing, in which opposite sides evidently appeared, Peter set forth his argument, siding with Paul and Barnabas. Then Peter rested,

"And all the multitude held their peace." ²⁹

Then Paul and Barnabas were heard,

²⁸ Acts 21.

²⁹ Acts 15.

“And after they had held their peace, James answered, saying: Men, brethren, hear me.”

Here the Apostle James sums up the case and renders his decision, as follows:

“For which cause I judge that they, who from among the Gentiles, are converted to God, are not to be disquieted.”

Does Peter appear as an oracle here, differing in any way as such from Paul or Barnabas, and does not James render the decision rather than Peter?

This decision was incorporated in a letter which was sent to Antioch, “For it hath seemed good to the Holy Ghost and to us to lay no further burden upon you than these necessary things.”

It is not Peter who spoke, nor James the brother of our Lord, who presided, nor John the beloved disciple, who are mentioned here as holding a supremacy, but the Holy Ghost, a recognition of a fulfillment of our Lord’s promise to send them the Holy Ghost, who should teach His disciples all things, and it was on His teaching they relied in rendering their decision embodied in the letter to Antioch.

Such a primacy as made Peter a Vicar of Christ would therefore seem not to have existed, for such a conference as that held at Jerusalem would have been out of the question with such a responsibility resting upon Peter as the following quotation from Archbishop Gibbons indicates:

“To my mind the New Testament establishes no doctrine unless it satisfies every candid reader that our Lord gave plenipotentiary powers to Peter to govern the whole Church.”

—Page 122

Paul’s controversy with Peter at Antioch brings out plainly a withstanding against Peter’s time serving, and

in Paul's reference to the Mother Church at Jerusalem, there is no supremacy of Peter recognized.

"And when they had known the grace that was given to me, James and Cephas and John, who seemed to be pillars, gave to me and Barnabas the right hands of fellowship: that we should go unto the Gentiles, and they unto the circumcision."³⁰

It is of import in considering such a question as the supremacy of one of the apostles, that the inspired Scripture account should in naming pillars of the Mother Church, make no distinguishing feature of a Vicar of Christ, but, on the contrary, mention the Apostle Peter after James who presided at Jerusalem.

The following statement of Paul in referring to Peter, indicates Peter's deference to James:

"For before that some came from James, he did eat with the Gentiles, but when they were come, he withdrew and separated himself, fearing them who were of the circumcision."

The equality in the Church of the Apostles and Disciples is again distinctly noted by Paul.

"For he who wrought in Peter to the apostleship of the circumcision, wrought in me also among the Gentiles."³¹

As among themselves, the apostles were subject one to another, as also they unitedly looked to the Head of the Church, as Paul wrote to the Colossians:

"And he is the head of the body, the church; who is the beginning, the firstborn from the dead; that in all things he may hold the primacy."³²

Is it in any manner likely that Paul when making such expressions of the government of the church, would have made no mention, especially to churches being

³⁰ Gal. 2:9, 12.

³¹ Gal. 1:8.

³² Col. 1:18.

formed, of a Vicar of Christ who had been given "plenipotentary powers to govern the whole church," had such a power been given?

Instead of having given plenipotentary power to Peter or to any of His apostles "to govern the whole church," we find Christ recognized by Paul as being still the Apostle and High Priest.

"Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our confession, Jesus." ³³

That Paul's rebuke to Peter was not such an offense as would have been justly considered an act of disobedience to one to whom Christ had given the governorship, with infallible power to rule, may readily be observed when in Peter's own words we read:

"And accounting the long suffering of our Lord's salvation, as also our most dear brother Paul, according to the wisdom given him hath written to you," "As also in all his epistles speaking in them of these things." "In which are certain things hard to be understood, which the unlearned and unstable wrest, as they do also the other Scriptures to their own destruction." ³⁴

We find that it is the infallibility of the Scriptures that proves the fallibility of mankind, and of all church organizations. None are excepted save Jesus Christ, the Head of His own Church, who through long suffering offers His mercy to all. We find the interpreter of the Holy Scriptures to be the Holy Spirit.

"Now we have received, not the spirit of this world, but the spirit that is of God; that we may know the things that are given us from God. Which things also we speak, not in the learned words of human wisdom,

³³ Heb. 3:1.

³⁴ II Peter 3:15, 16.

but in the doctrine of the Spirit, comparing spiritual things with spiritual.”³⁵

It is not enough to say that unity in common communion of all who hold to the Apostles' Creed is desirable; it is obvious from many points of view that such unity is becoming more and more essential to good government in every land.

God's people may in their various denominations, say with Peter on the Mount of Transfiguration:

“Lord, it is good for us to be here; if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias.”³⁶

But when the bright cloud which overshadows, and the Voice shall have passed, only Jesus will be seen and heard.

Francis J. Hall, D.D., in his article, “The Anglican Position,” appearing in the September, 1913, “Constructive Quarterly,” defines such position in the following words:

“The Anglican Church is instinctively cautious and patient because it aims ultimately to bring about visible unity among all who confess our Lord Jesus Christ as God and Saviour.”

This declaration, like that recently given by Archbishop Gibbons, is an encouraging sign of the working of the spirit of unity in the minds and hearts of eminent preachers and teachers, whose daily influence extends throughout a wide circle.

We quote again from Dr. Hall's article:

“But no results of historical inquiry have altered the validity of the Anglican assertion that apart from the Historic Episcopate, the organic unity of Christendom cannot be obtained.”

³⁵ I Cor. 2: 12, 13.

³⁶ Matt. 17.

While all who devoutly desire a visible unity of Christ's people, may without hesitation accept the declaration that "it is part of the equipment of the Anglican Communion to be a church of reconciliation," it is apparent that apart from the communion of the Anglican Church, such visible unity is considered by Dr. Hall to be impossible.

Unlike Archbishop Gibbons, who presents Scripture in support of the Roman Catholic Church's position, the author of "The Anglican Position" leaves the reader to infer that support for the Anglican position exists as well in history as in the present attitude of that Church, and may be ascertained by scholarly investigation.

Dr. Hall further defines the Anglican position as follows:

"The Anglican position summarily described is the ancient Catholic position guarded by a limited range of definitions and embodied in a working system which at once protects the Catholic faith and religion from subversion and permits constant adjustment of the changing conditions of human thought and life."

Since we find that the gift above every gift is to all who will receive believing, and that to him who hath an ear may come the Gospel message, shall we not devoutly believe that without making the definitions or working system of any particular position supreme, we have as Christ's children, already come a long way toward presenting to all people the Church of Christ, untrammelled by any preëmpting supremacy.

If we cannot with good conscience accept a doctrine which precludes a consideration that the Supreme Head of the church may, at any period in its history, establish a priesthood of which Melchisedick was a type, one without genealogical record, we may however be in accord

with the doctrine contained in the seventh chapter of Hebrews, and believe that there was a Man, a

"Priest of the Most High God" (without pedigree),³⁷ before bishops were ordained in any denomination of the Christian Church, and that He whom we most adore is after his order.

We have in the following statement of Dr. Hall, an important admission from the viewpoint of a scholar:

"The Anglican Church began its properly organized existence under Archbishop Theodore in the Seventh Century, as both Catholic and National . . . the papal supremacy was not then fully developed, and formal definitions of its scope and implications were as yet lacking: but that some kind of supremacy over the whole church on earth had been divinely given to Saint Peter and to his successors in the Roman See, was taken for granted by all Western Christendom, not less in England than elsewhere. This initial factor of acceptance of the Catholic faith and order in its Western form, with an indeterminate papal supremacy, has had, in spite of the rejection of the papal government in the Sixteenth Century, a determinate influence in the subsequent development of the Anglican position."

If we are to believe that, after seven hundred years of the "Vicar of Christ" in successions of authority over His church, there existed no formal definitions of the papal supremacy, what must we believe as to the existence or to the efficacy of such successions of supremacy? That there were no such successions of divinely appointed supremacy over the whole church on earth? Or that Christ, the Head of the Church, had left His Church to a supreme ruler or authority, who with his

³⁷ Heb. 7.

successors had failed to impress the church with formal definitions of so extraordinary a charge?

During the First Century of the Christian Church in which the letters of the Apostles were written for the edification and government of the Church, no definite record is given to the church of such a supremacy of Peter, or of any supremacy in the church, except that accorded by the disciples to those they chose to govern the churches and the natural precedence which pertained to those disciples who were witnesses of Christ's personal ministry, His first chosen disciples.

If development of the "Historic Episcopacy" is due to an "initial factor of acceptance of the Catholic faith in its Western form, with an indeterminable papal supremacy," why may there not be also other forms of the Catholic faith, in which there might be no indeterminate papal supremacy or any succession of such supremacy? And if so, should the "Historic Episcopacy" become a barrier to a common communion of Christ's people in an organic unit of Christendom?

If we agree that the initial factor at the beginning of the visible Christian Church, was the work of the Holy Spirit in the hearts and minds of a group of "ignorant and unlearned" disciples of Christ, may we not also agree that the same spirit may bring into one organic communion in Christ all who are open to the light?

When the Apostle John was in Patmos and saw

"The Bride, the Wife of the Lamb,"³⁸

the city which he saw coming down out of heaven from God, had therein no temple. He was told that those who entered in were written in the Book of Life of the Lamb, which writing we may all acknowledge with re-

³⁸ Rev. 21:9.

joicing is a more enduring and satisfactory recording of our names than could be made in any temple.

If as denominations we were long ago halted on our way to Damascus, when "the light from heaven shined round about," and we listen to the voice of Jesus, we may rest assured that which we left was but a shell, while the wings we have taken on are bringing us swiftly to the Holy City.

"And the Spirit and the Bride say, Come."³⁹

This loving invitation is from the Holy Spirit and from the Church of Jesus Christ.

Two ambassadors representing themselves to be from one country, each claiming supreme authority to represent their country, would not be received.

Can we deny the Scriptures which repeatedly inform us that the Holy Spirit is to guide into all truth the Church of Jesus Christ?

Listen to Peter's words at Pentecost:⁴⁰

"But this is that which was spoken of by the Prophet Joel: 'And it shall come to pass in the last days (saith the Lord) I will pour out of My Spirit upon all flesh, and your sons and your daughters shall prophesy.'"

Which supreme authority shall we accept? That of the Holy Spirit with credentials from every book of the Holy Scripture, the Prophets and Apostles, or that of the Pope of Rome, whose credentials are all within the Romish Church, none from Scriptures.

³⁹ Rev. 22:17.

⁴⁰ Acts 2:16,17.

II

INFALLIBILITY AND SUPREMACY OF THE POPES

IN his purpose to prove the infallibility of the popes, Cardinal Gibbons has this significant passage :

“First, The infallibility of the popes does not signify that they are inspired. The Apostles were endowed with the gift of inspiration and we accept their writing as the revealed word of God.”

“No Catholic on the contrary claims that the pope is inspired, or endowed with divine revelation, properly so called.”

“Bear in mind also that this divine assistance is guaranteed to the pope, not in his capacity as private teacher, but only in his official capacity, when he judges of faith and morals as head of the Church.”

“What then is the real doctrine of infallibility? It simply means that the pope as successor of St. Peter, Prince of the Apostles, by virtue of the promises of Jesus Christ, is preserved from error of judgment when he promulgates to the Church a decision on faith or morals.”

—Pages 146-9

Thus we learn from the above quotations the claim is, not that the pope is inspired or endowed with divine revelation, properly so called, but that when he promulgates to the church a decision on faith or morals, he is infallible. But we learn from the prayer of Jesus for His disciples (John 17: 14, 17, 18, 20, 21) that His prayer was not only for the disciples, but for all who believed on Him through their word, and also that they might

be one as He and the Father were one, that the world might believe. Also that they might be one in the Father and the Son. Furthermore, that the Father's Word had been given them, "I have given them thy word and the world hath hated them because they are not of the world." "Sanctify them in truth, thy word is truth."

We further learn that His disciples were to receive the Holy Spirit, and that they were to be taught all truth.

"But I tell you the truth. It is expedient to you that I go; for if I go not the Paraclete will not come to you; but if I go I will send him to you."¹

"But when he the Spirit of Truth is come, he will teach you all truth; for he shall not speak of himself; but what things soever he shall hear he shall speak, and the things that are to come he shall show you."

Thus we find the pope although infallible in his decision to the church on "faith and morals," is not claimed to be inspired, nor endowed with divine revelation properly so called; while all of Christ's disciples were to receive the Holy Spirit and be taught in all truth, and that even the Holy Spirit, unlike the pope, would not speak of Himself, but would speak of the things He should hear. It seems to be impossible to reconcile in this respect the Holy Scripture and the claim made for the pope, that Peter, a pope, was inspired, but no other popes, but all popes infallible on a decision of faith.

That those who are one with Jesus and His Father throughout all ages speak that which they hear from the Holy Ghost, is fully proven by the Scriptures.

"I have baptized you with water, but He shall baptize you with the Holy Ghost."²

"Going therefore teach ye all nations, baptizing them

¹ John 16:7 and 13.

² Mark 1:8.

in the name of the Father and of the Son and of the Holy Ghost.”³

“And unto all nations the gospel must first be preached. And when they shall lead you and deliver you up, be not thoughtful beforehand what you shall speak; but whatsoever shall be given you in that hour, that speak ye; for it is not you that speak, but the Holy Ghost.”⁴

“But the Paraclete, the Holy Ghost whom the Father will send in my name, He will teach you all things and bring all things to your mind, whatsoever I shall have said to you.”⁵

“And on the last and great day of the festivity, Jesus stood and cried, saying, If any man thirst let him come to me and drink. He that believeth in me, as the Scripture saith, out of his belly shall flow rivers of living water. Now this he said of the Spirit, which they should receive who believed in him; for as yet the Spirit was not given, because Jesus was not yet glorified.”⁶

From Scripture then, as plain as language can present it, is the knowledge that the Holy Ghost represents and brings to all who believe in Jesus as their Saviour, the things of God; that the Holy Spirit is one with the Father and with the Son, and that they who believe and are His are also one with Christ, even as He is one with the Father.

Surely His Reverence, Cardinal Gibbons, if he would have the pope of equal authority in Christendom with any believer in Jesus as his Saviour, must admit that the pope is “endowed with divine revelation properly so called,” and if so, that when he speaks to his people it is not he that speaks, but the Holy Ghost, the same

³ Matt. 28: 19.

⁴ Mark 13: 10.

⁵ John 14: 26.

⁶ John 7: 37-39.

Holy Spirit that teaches all things to all who believe in Jesus as their Saviour.

“And he that keepeth His Commandments abideth in Him and He in him. And in this we know that He abideth in us by the Spirit which He hath given us.”⁷

For possible want of other Scriptural texts from which to fortify some of the particular tenets of the Roman Catholic Church which we are discussing, Cardinal Gibbons in his book frequently quotes the passages from Matt. 16 and John 20; upon which passages we believe an unwarranted emphasis and interpretation have been placed in the use made of them by the Reverend Cardinal, as we find no Scripture in support of such use. In referring again to these passages, we also quote from the chapters the portion of Scripture immediately preceding and following the verses quoted by Cardinal Gibbons so frequently.

“Jesus saith to them, But whom do you say that I am? Simon Peter answered and said: Thou art Christ, the Son of the Living God. And Jesus answering said to him: Blessed art thou, Simon Barjona: Because flesh and blood hath not revealed it to thee, but my Father who is in heaven. And I say to thee: That thou art Peter: and upon this rock I will build my church, and the gates of hell shall not prevail against it. And I will give to thee the keys of the kingdom of heaven. And whatsoever thou shalt bind upon earth, it shall be bound also in heaven: And whatsoever thou shalt loose on earth, it shall be loosed also in heaven. Then he commanded his disciples, that they should tell no one that he was Jesus the Christ. From that time Jesus began to show to his disciples that he must go to Jerusalem, and suffer many things from the ancients and scribes and chief priests, and be put to death, and the third day rise again. And Peter taking him, began to

⁷ I John 3:24.

rebuke him, saying: Lord, be it far from thee, this shall not be unto thee. Who turning, said to Peter: Go behind me, Satan, thou art a scandal unto me: Because thou savourest not the things that are of God, but the things that are of men.”⁸

At an earlier period in his ministry, before this meeting with Peter and the other disciples, our Lord had said:

“The law and the prophets were until John; from that time the Kingdom of God is preached and every one useth violence towards it.”⁹

The people believed John the Baptist to be a prophet and the common people heard Jesus gladly. The Sun of Righteousness had risen with healing in His wings. All creation being awakened, the birds, the blossoms, the field, the brook, the sea, were all to lend their voices to the putting forth of the Word of Life. The blind were brought by a way they knew not. The lame walked, the lepers were cleansed, and the poor had the Gospel preached unto them. Now, in the closing months of our Lord's ministry, after the teachings of the Sermon on the Mount and His going about with His disciples, they were to be drawn closer to Him in service and love and eventually to receive those keys of the Kingdom of Heaven, which would be delivered to them after the tarrying at Jerusalem, and the receiving of the Power which was to accompany the Holy Ghost which after His resurrection He breathed upon them. The Kingdom of Heaven would be told in likeness by parables. The teachings of our Lord would continue to fit the disciples for their future work. They would eventually find the door of the sheepfold of which He has spoken. The Good Shepherd, the Pearl of Great

⁸ Matt. 16: 15 to 23.

⁹ Luke 16: 16.

Price, they would see the falling of the seed into the poor soil and into the good. They were to cast the gospel net, and all to be guided by the Holy Spirit whom they were to follow and with Christ Jesus who was to work with them. The keys which He held they were to use, and those keys have been used by all devout followers of the Lord in all ages since, and will be used by all of His followers in the Gospel for all ages to come, " 'til every knee shall bow and every tongue confess."

As Simon Peter was the first to answer, he was the first to receive the keys which were afterward so mentioned as being given to all of His disciples.

No sooner had Peter in his exaltation realized that he was thus to be one of the apostles upon whose teachings of the Gospel, together with those of the prophets who had preceded him, the Church of our Lord was to be builded, than he took, at the instigation of Satan, to rebuking our Lord for His teaching that He was to suffer as our atonement.

It was then that the revelation was made to him by Our Lord that whereas the Father in Heaven had revealed the Christ to him, that now his anything but infallibility had led him to accept the teachings of anti-Christ as he had heretofore accepted the teaching of the Spirit. And the rebuke of his loving Saviour when he was told that he savored not of the things of God, but of men, prepared him to meet later with a penitent heart the Christ who was to forgive him for his later denial.

"And when He had said this, He shewed them His hands and His side. The disciples therefore were glad when they saw the Lord." "He said therefore to them again, Peace be to you." "When he had said this, He breathed on them, and He said to them, Receive ye the

Holy Ghost." "Whose sins you shall forgive they are forgiven them, and whose sins you shall retain, they are retained."¹⁰

By these words and this act of making ambassadors of His disciples, Jesus did not give over His prerogative, that which is written in words which will stand although heaven and earth pass away.

"God hath spoken once, these two things have I heard, that power belongeth to God, and mercy to thee, O Lord. . . ."¹¹

"O Lord, to us belongeth confusion of face, to our princes, and to our fathers that have sinned."

"But to thee the Lord our God, mercy and forgiveness, for we have departed from thee."¹²

"I the Lord, this is my name: I will not give my glory to another, nor my praise to graven things."¹³

To infer from the words of Jesus to His disciples, as quoted from John, Chapter 20, that He was to leave them and give over to them, or to Peter alone, His prerogative for forgiveness of sins, is contrary to all Scripture. He was ever with them.

"Now Thomas, one of the twelve who is called Didymus, was not with them when Jesus came." "The other disciples therefore said to him: We have seen the Lord, But he said to them, Except I shall see in His hands the print of the nails and put my finger into the place of the nails, and put my hand into His side, I will not believe."

"And after eight days again His disciples were within and Thomas with them. Jesus cometh, the doors being shut, and stood in the midst and said, Peace be to you." "Then He said to Thomas, Put in thy finger

¹⁰ John 20: 20-23.

¹¹ Psalm 61: 12.

¹² Dan. 9: 8-9.

¹³ Isa. 42: 8.

hither, and see my hands: And bring hither thy hand, and put it into my side: And be not faithless but believing.” Thomas answered and said to Him, My Lord and My God.” “Jesus saith to him, Because thou hast seen me, Thomas, thou hast believed. Blessed are they that have not seen, and have believed.” “Many other signs also did Jesus in the sight of His disciples which are not written in this book.” “But these are written that you may believe that Jesus is the Christ the Son of God and that believing you may have life in His name.” ¹⁴

It is apparent that these words were written, not that centuries after the Roman Catholic Church should claim a special privilege of commanding the Church of Christ and a prerogative for the forgiveness of sins, but rather that “you may believe that Jesus is the Christ the Son of God, and that believing you may have life in His Name.”

Thomas was converted, received the Holy Ghost which bade him cry out, “my Lord and my God,” and his sins upon that confession were remitted, as also were the sins of all who believed on the day of Pentecost. Those who believed not, their sins were retained both upon earth and in heaven, as it has ever since been, as in John 3: 18, “But he that doth not believe is already judged,” and “he that believeth in him is not judged.”

Let us here consider the phrase, “And upon this Rock I will build my Church.”

In Douay Version of Holy Scripture, Deut. 32: 3 & 4, we read,

“Because I will invoke the name of the Lord, give ye magnificence to our God.”

“The works of God are perfect, and all his ways are

¹⁴ John 20: 4-31.

judgments. God is faithful and without any iniquity, he is just and right."

In the 4th Verse, the name of the Lord, "The Rock," is given in King James Version and left out in Douay Version. Notice the difference in the translation:

"Because I will publish the name of the Lord, ascribe ye greatness to our God." "He is the Rock." "His work is perfect; for all his ways are judgment, a God of truth and without iniquity, just and right is he."

—King James Version.

Whatever the significance may be, the Hebrew word for "Rock," Exodus 17:6, the Rock Horeb which Moses was commanded by the Lord to "strike," is not the same word as that for "Rock," Numbers 20:8, "The Flint Rock" at Kadesh, which Moses was to "speak to." The name "Kadesh," meaning holy, is the same word as the Arabic name of Jerusalem.

A study of the Hebrew word "hatzur" reveals the "ha" standing for the definite article "the." This article here used has the same meaning as in the New Testament, where it is applied to Jesus as "the Son of God." The word "tzur" used for rock, refers to flint; a rock out of which implements with sharp edges were made. We may therefore read the sentence, "He is the flint rock."

The song contained in II Kings (II Samuel), Douay Version, is the same song contained in the 17th Psalm, Douay Version (18th Psalm, King James Version).

In the Douay Version, II Kings (II Samuel), 22nd Chapter, 2nd Verse, it reads:

"And he said: the Lord is my rock and my strength and my Saviour."

while in the Douay version of the song in the 17th Psalm, 3rd Verse, the reading is

"The Lord is my firmament, my refuge and my deliverer."¹⁵

The word "rock" as above in Douay Version, II Kings, 22nd Chap., 2nd Verse, is the same as in Deut. 32:4th Verse of King James Version, "tzur," flint.

The deduction from the study of the word "hatzur" rock, the flint rock as the name of our Lord, is reasonable, made so by the following reference to His name given in Douay version, Deut. 8:15, "Who brought forth streams out of the hardest rock," or as in the same Chapter and Verse of King James Version,

"Who brought thee forth water out of the rock of flint."

We here have one reason for God's judgment upon Moses and Aaron, Numbers 20:12,

"And the Lord said to Moses and Aaron, Because you have not believed me to sanctify me before the children of Israel, you shall not bring these people into the land which I will give them."

Instead of obeying the command of God to speak to the rock, which symbolized their Lord as the flint rock, Numbers 20:8, Moses used the rod which was to be used in assembling the people to strike the rock which was the "hatzur," "the flint rock," the name of Deity.

"Take the rod and assemble the people together, thou and Aaron thy brother, and speak to the rock before them, and it shall yield waters." "Moses therefore took the rod which was before the Lord, as he had commanded him," "And having gathered together the multitude before the rock, he said to them, Hear, ye rebellious and incredulous: Can we bring you forth water out of this rock?"

¹⁵ Psalms 17:3, Douay Version, reads "firmament"; Psalms 18:2, King James Version, reads "rock."

“And when Moses had lifted up his hand and struck the rock twice with the rod, there came forth water in great abundance, so that the people and their cattle drank.”

We desire to make the connection now with the Lord Jesus' words to Peter, Matt. 16:15 to 19:

“Jesus saith to them: But whom do ye say that I am? Simon Peter answered and said: Thou art Christ the Son of the living God.”

“And Jesus answering said to him, Blessed art thou, Simon Barjona, because flesh and blood hath not revealed it to thee but my father who is in heaven.”

“And I say to thee that thou art Peter and upon this rock I will build my church and the gates of hell shall not prevail against it.”

“And I will give to thee the keys of the Kingdom of Heaven, and whatsoever thou shalt bind upon earth, it shall be bound also in heaven, and whatsoever thou shalt loose on earth, it shall be loosed in heaven.”

It is not possible that after having been proclaimed as the “Rock,” “The Good Shepherd,” “The Door,” “The Vine,” “I am the way, the truth and the life: no man cometh to the Father but by me,” that Our Lord and Saviour would have given over His name to mortal fallible man. Can any thoughtful person hesitate in deciding as to whom Our Lord refers as the foundation for His Church, when He speaks of Peter (a stone) and “This Rock”?

Could it be otherwise than that the Peter who was to be joined to his Lord by a living faith, through which he even now recognizes the Christ, was to be one with his Lord as were also all who should abide in Him and He in them even as He was one with the Father?

“Abide in me and I in you. As the branch cannot

bear fruit of itself unless it abide in the vine, so neither can you except you abide in me."

"If you abide in me and my word abide in you, you shall ask whatsoever you will, and it shall be done unto you." ¹⁶

We learn from the Scripture that all believers are not fully inspired as oracles of God for the purpose those were to whom was committed the writing of the Holy Scriptures, for except in the gift to His Only Begotten Son, God gives by measure, but every disciple who by the Spirit of God speaks as the oracle of God, speaks infallible words, as the Scripture here says:

"But he who is joined to the Lord is one spirit." ¹⁷

"According as God hath divided to every one the measure of faith." ¹⁸

"But to every one of us is given grace, according to the measure of the giving of Christ." ¹⁹

"How much more will your Father from Heaven give the good spirit to them that ask him." ²⁰

Does not the written word of God both inspire and reveal, and yet no disciple of Jesus Christ named in Scripture calls himself "infallible."

Shall we not then, every soul who feels the need of building his house upon a Rock, and not on sinking sand, cry out in the Holy Spirit as did David:

"The Lord is my rock, my strength, and my Saviour." ²¹

"The spirit of the Lord hath spoken by me and His word by my tongue." ²²

Seemingly with prophetic foresight, even after all the prophecies of Jesus Christ as the one foundation of

¹⁶ John 15:4-7.

¹⁷ I Cor. 6:17.

¹⁸ Romans 12:3.

¹⁹ Eph. 4:7.

²⁰ Luke 11:13.

²¹ II Kings 22:2.

²² II Kings 23:2.

which no other could be laid for His Church, there is given by Peter himself a refutation of certain claims that in these later days of the world are made in his name—refutation like that of both prophets and apostles who have witnessed in Scripture, so clear as to be unmistakable to sincere seekers of truth.

“If so be that ye have tasted that the Lord is sweet.”

“Unto whom coming as to a living stone, rejected indeed by men but chosen and made honorable by God.”

“Be you also as living stones, built up a spiritual house, a holy priesthood to offer up spiritual sacrifices, acceptable to God by Jesus Christ.”²³

What is the meaning of “church” where it proposed that the “church” is and shall be custodian of the Holy Spirit who is in the Written Word of God, by faith, Spirit and life? The “church” that is infallible, and proposes to dictate the policy of all Christendom, or of believers in Christ?

Shall we make answer by saying it is the Roman Catholic Church, the pope and hierarchy, a governing power? The pope being the Vicar of Christ? If so, where in such an institution do we find the church of the Roman Catholic Bible—His church, His body?

“Again I say to you, that if two of you shall consent upon earth concerning anything whatsoever they shall ask, it shall be done to them by my Father who is in heaven.”²⁴

The above verse of Scripture was uttered by Our Saviour after it is claimed that Peter was made the Vicar of Christ, an oracle whom all were to consult.

And there is no restriction as to the time when the request should be made, simply that if made with con-

²³ I Peter 2 to 5.

²⁴ Matt. 18: 19.

sent by any two of the disciples whatsoever it might be that was asked, it should be done by the Father. Who is the oracle consulted here? Peter, or the Father in heaven?

The Roman Catholic Bible thus describes the Church: "As Christ is the head of the Church He is the Saviour of His Body."²⁵

"And He is the Head of the Body, the Church, Who is the beginning."²⁶

Paul evidently makes the church to be the believers in Christ Jesus when he writes thus of his experience before he was himself a believer:

"According to zeal, persecuting the church of God."

All references to the church of Jesus Christ who was the Beginning, show it to be the sheep whom Peter was to feed, himself a part of it, as have been all pastors since, who have been bishops of the flock.

Not infallible oracles, who should claim the place of the Holy Ghost in determining and governing the believers in Christendom irrevocably.

The church of Christ is made to be a body governed, and that primarily by Christ Himself through the Holy Ghost, rather than a governing agency composed of men who claim to have been appointed by God to a primacy over the church of Christ.

The claim that the Roman Catholic Church is infallible and that the pope is the Vicar of Christ on earth, falls through of its own weight, for if it were infallible, it would have performed an infallible part in history, and as a Vicar of Christ the pope would have had a monopoly of the things of Christ which history shows they have been far from having. God is one, and is not divided.

²⁵ Eph. 5:23.

²⁶ Col. 1:18.

"In this we know that we abide in Him and He in us because He hath given us of His Spirit." ²⁷

"The history of the United States with the presidents left out would be more intelligible than the history of the church to the exclusion of the vicar of Christ."

"You cannot, my dear reader, be a loyal citizen of the United States while you deny the constituted authority of the president."

—Cardinal Gibbons, "Faith of Our Fathers."

The Vicar of Christ is recognized by all Protestant churches. He is the Holy Ghost promised to be sent by Our Saviour when He was about to go away. The Vicar of Christ is not the pope of Rome.

But what must we believe when we find the presidents of the United States by their acts, their signed documents as President filling pages of history, while when looking for some such corresponding evidence of a Vicar of Christ in the form of a Pope of Rome, we find no such constituted authority mentioned in Scripture, but do find definite statements often throughout the Bible, of the personal guiding of His Church by Jesus Christ and by the Holy Spirit.

Think of the President of the United States directing an official letter or proclamation to the citizens of the United States, and making no mention of his official position as Chief Executive or President, yet where do we find in any of Peter's preaching, a reference to his having been appointed by Jesus Christ His vicar on earth, or of any such reference on the part of any other writer of the New Testament?

How can any portion of the Church of Jesus Christ or any body of men calling themselves the church of

²⁷ I John 4:13.

Jesus Christ justly claim to be infallible in their own dogma?

"But you will say: The people of the United States prefer to be a Christian nation. Do you also claim them? Most certainly: for even those American Christians, who are unhappily severed from the Catholic Church, are primarily indebted for their knowledge of the gospel to missionaries in communion with the Holy See." . . .

"Thus we see that the name of the Pope is indelibly marked on every page of Ecclesiastical history. The Sovereign Pontiff ever stands before us as commander-in-chief in the grand army of the church." . . .

"You might as well shut out the light of day, and the air of heaven from your daily walk, as exclude the Pope from his legitimate sphere in the hierarchy of the Church." —"Faith of our Fathers," page 142.

How did the gospel come to those to whom Peter addressed his first letter?

Was it not by the accompanying Holy Ghost?

"Peter an apostle of Jesus Christ to the strangers dispersed through Pontus, Galatia, Cappadocia, Asia, Bithynia, Elect."

"Receiving the end of your faith even the salvation of your souls."

"Of which salvation the prophets have inquired and diligently searched, who prophesied of the grace to come to you."

"To whom it was revealed, that not to themselves but to you they ministered those things that are now declared to you. By them that have preached the gospel to you, the Holy Ghost being sent down from heaven on whom the angels desire to look."²⁸

The only reference in the New Testament to any pre-

²⁸ I Peter 1: 9, 10, 12.

eminent authority claimed or possessed by any personage, that could be construed as a supremacy in the Church of Christ, by any of its members, is found in the third letter of the Apostle John, which letter is directed to the "dearly beloved Gaius," instead of to the church; the reason therefor is given by the Apostle John as follows:

"I had written perhaps to the church: but Diotrephes, who loveth to have the preëminence among them, doth not receive us." ²⁹

Thus we find entrenched in the early church a man loving preëminence, who received not the gospel of Christ nor the apostle himself.

Why was the Son given to us that the government might be upon his shoulders? Was it Peter who was prophesied of, or was it He whose name should be called "Wonderful"?

"For a child is born to us and a son is given to us and the government is upon his shoulder, and his name shall be called Wonderful, Counsellor, God the Mighty, the Father of the World to Come, The Prince of Peace." ³⁰

"And there are three that give testimony on earth, The Spirit and the water and the blood." ³¹

The Pope of Rome is not mentioned as one of the Three, who give testimony on earth, as the Vicar of Christ.

The gospel of Jesus Christ places the Church government within itself. Where members are subject one to another, the government of the church does not require the pretended infallibility of men for arbitrary government. The infallible Christ, the Son of God, through His Holy Spirit, has promised to be with and to guide

²⁹ III John 1:9.

³⁰ Isaiah 9:6.

³¹ I John 5:8.

His Church. He will come to claim the Bride, the perfect church. Here is His word for it:

“And if I shall go and prepare a place for you, I will come again, and will take you to myself; that where I am you also may be.”³²

“Let us be glad and rejoice and give glory to Him; for the marriage of the Lamb is come, and His wife hath prepared herself.”³³

³² John 14:2.

³³ Apocalypse 19:7.

III

INVOCATION OF SAINTS

IN his support of the doctrine of the Invocation of Saints as taught by the Roman Catholic Church, Cardinal Gibbons thus declares himself:

"I might easily show, by voluminous quotations from ecclesiastical writers of the first ages of the Church, how conformable to the teaching of antiquity is the Catholic practice of invoking the intercession of the saints. But as you, dear reader, may not be disposed to attach adequate importance to the writings of the Fathers, I shall confine myself to the testimony of Holy Scripture."

"The venerable patriarch Jacob, when on his deathbed prayed thus for his two grandchildren: 'May the angel that delivereth me from all evils bless these boys.' Here we see a holy patriarch—one singularly favored by Almighty God and enlightened by many supernatural visions, the father of Jehovah's chosen people—asking the angel in heaven to obtain a blessing for his grandchildren. And surely we cannot suppose that he would be so ignorant as to pray to one that could not hear him." —"Faith of Our Fathers," Pages 183-4.

The Douay version from which all our Scripture references are taken, cites the word "delivereth," which in the King James version is "redeemed." However, Jacob here refers to the Lord's promise given him:

"And I will be thy keeper whithersoever thou goest and will bring thee back into this land, neither will I leave thee till I shall have accomplished all that I have said."

“And when Jacob awaked out of his sleep, he said, Indeed the Lord is in this place; and I knew it not.”¹

“And the angel of God said to me in my sleep, Jacob: and I answered, Here I am.”²

“And trembling he said, How terrible is this place, this is no other but the house of God and the gate of heaven.”

“And Jacob arising in the morning took the stone which he had laid under his head and set it up for a title, pouring oil upon the top of it.” “And he called the name of the city Bethel, which before was called Luza.” “And he made a vow, saying, If God shall be with me, and shall keep me in the way by which I walk, and shall give me bread to eat and raiment to put on, and I shall return prosperously to my father’s house: The Lord shall be my God.”³

Here is plainly the Scriptural evidence that the angel to whom Jacob refers was none other than the Lord.

As in Gen. 31:13:

“I am the God of Bethel, where thou didst anoint the stone and make a vow to me; now therefore, arise and go out of this land and return unto thy native country.”

And Psalm 120:7:

“The Lord keepeth thee from all evil, may the Lord keep thy soul.”

And Gen. 28:15

“And I will be thy keeper whithersoever thou goest.”

Does it seem reasonable that (as in the 15th and 16th Verses of Genesis 48, after citing God as One who feedeth him), in asking His blessing he should associate with the source of that blessing, the blessing of

¹ Gen. 28:15-16. ² Gen. 31:11. ³ Gen. 28:17-18-19-20-21.

another? The blessing is asked only after God in three attitudes is invoked, namely:

"God in whose sight my fathers Abraham and Isaac walked,"

"God that feedeth me from my youth until this day,"

"the angel that delivereth me from all evils, bless these boys."

The term "the angel" (if used in preference to the word "Redeemer" as in King James Version) is the visible form of Christ before His incarnation, the special form in which God manifested Himself to man.

Note the following:

"This is that Moses who said to the children of Israel: A prophet shall God raise up to you of your own brethren as myself, him shall you hear. This is he, that was in the church in the wilderness with the angel who spoke to him on Mount Sina, and with our fathers: who received the words of life to give unto us."⁶

"And the Lord appeared to him in a flame of fire out of the midst of a bush, and he saw that the bush was on fire, and was not burnt."⁷

"And behold an angel of the Lord from heaven called to him, saying: Abraham, Abraham; and he answered, Here I am. And he said to him, Lay not thy hand upon the boy, neither do thou anything to him, now I know that thou fearest God and hast not spared thy only begotten son for my sake." "And the angel of the Lord called to Abraham a second time from heaven, saying, By my own self have I sworn, saith the Lord, because thou hast done this thing and hast not spared thy only begotten son for my sake: I will bless thee, and I will multiply thy seed as the stars of heaven, and as the sand that is

⁶ Acts 7: 37-38.

⁷ Ex. 3: 2.

by the sea shore; thy seed shall possess the gates of their enemies.”⁸

But Cardinal Gibbons says:

“We read in the Gospel that Dives while suffering in the place of reprobates, earnestly besought Abraham to cool his burning thirst, and Abraham though then detained in Limbo, was able to listen and reply to him. Now if communication could exist between the souls of the just and of the reprobate, how much easier is it to suppose that interchange of thought can exist between the saints in heaven and their brethren on earth.”

—Faith of Our Fathers—Page 185-6.

But does the Scripture place Abraham in Limbo or purgatory or in any place at his death other than where God the Father, his Friend, who redeemed him, is, and endowed him with His own self as a reward?

“Now when these things were done, the word of the Lord came to Abraham by a vision, saying, Fear not, Abraham, I am thy protector, and thy reward exceeding great.”⁹

“Because Abraham obeyed my voice and kept my precepts and commandments, and observed my ceremonies and laws.”¹⁰

“Therefore thus saith the Lord to the house of Jacob, he that redeemed Abraham, Jacob shall not now be confounded, neither shall his countenance now be ashamed.”¹¹

“But thou Israel art my servant Jacob whom I have chosen, the seed of Abraham my friend.”¹²

“And I say to you that many shall come from the east and the west, and shall sit down with Abraham and Isaac and Jacob in the Kingdom of Heaven.”

⁸ Gen. 22: 11-12 and 15-16-17.

¹¹ Isa. 29: 22.

⁹ Gen. 15: 1.

¹² Isa. 41: 8.

¹⁰ Gen. 26: 5.

"But the children of the Kingdom shall be cast out into the exterior darkness, there shall be weeping and gnashing of teeth." ¹³

"Abraham your father rejoiced that he might see my day: He saw it, and was glad." ¹⁴

"Therefore they that are of faith shall be blessed with faithful Abraham." "And if you be Christ's, then are you the seed of Abraham, heirs according to the promise." ¹⁵

Are we to learn that Abraham, to whom God gave Himself as a reward exceeding great, Abraham the friend of God, who saw by faith the day of Christ, slain from the foundation of the world, who was redeemed by Christ, needed to go into some Limbo or purgatory, while the thief on the cross walked with Christ in Paradise? Or may we not continue to believe the blood of Jesus Christ cleanseth from all sin and that there remaineth now no condemnation to those who are in Christ Jesus.

"Amen, Amen, I say unto you that he who heareth my word, and believeth him that sent me, hath life everlasting, and cometh not into judgment, but is passed from death to life." ¹⁶

If the God of both Heaven and earth, and who has the keys of hell and death, ordains any communication between those on earth and those who have passed beyond, it certainly is not that they be prayed to or worshiped, for the Lord our God is a jealous God, to whom alone belongs salvation, and His glory He will not give to another.

"Salvation is of the Lord, and thy blessing is upon thy people." ¹⁷

"I the Lord, this is my name," "I will not give my glory to another, nor my praise to graven things." ¹⁸

¹³ Matt. 8: 11, 12.

¹⁴ John 8: 56.

¹⁵ Gal. 3: 9-29.

¹⁶ John 5: 24.

¹⁷ Psalms 3: 9.

¹⁸ Isa. 42: 8.

The Reverend Cardinal says:

"But did our Lord at any time reprove the Jews for their belief in a middle state, or for praying for the dead, a practice which to His knowledge prevailed among the people? Never. On the contrary, more than once both He and the Apostle of the Gentiles insinuate the doctrine of Purgatory." —"Faith of Our Fathers," page 249.

We fail to find in any portion of the Old Testament or the New, any scripture that points to a middle state of existence of souls between that of the rest of God's people and the unrest of the wicked, where the worm dieth not and the fire is not quenched. If such a place exists, Scripture does not lift the veil, nor do we find any authority for offering prayer for the dead, in any prayer, or suggestions from any Patriarch or Prophet of the Old Testament, or from Our Saviour or any of His apostles or disciples in the New Testament.

As to any or all traditions that may have furnished church dogma for the Hebrew people, if such be, we know that the Saviour rebuked the Pharisees in these words:

"But he answering said to them, Well did Isaias prophesy of you hypocrites, as it is written, This people honoreth me with their lips, but their heart is far from me."

"And in vain do they worship me, teaching doctrines and precepts of men." "Making void the word of God by your own tradition, which you have given forth, And many other such like things you do."¹⁹

We cannot but feel that as the Written Word contains many allusions to every doctrine taught by the Holy Spirit, and as it does not make mention of those in which

¹⁹ Mark 7:6, 7 and 13.

the Romish Church finds its authority for such traditions and church dogma, it is evident that such dogma did not find a place in the plans of the apostles for preaching the Gospel of Christ and Him crucified.

As to "insinuating" any doctrine on the part of Jesus and the Apostle Paul or the other disciples, the simple, direct teachings of Christ preclude such an idea. It was yea and nay with Him in His teachings, and the same with His apostles who spoke with His Spirit.

The Saviour in rebuking those who asked why was the waste of the ointment when Jesus was anointed in the house of Simon the leper, said:

"Amen, I say to you wheresoever this gospel shall be preached in the whole world, that also which she hath done, shall be told for a memorial of her." ²⁰

This would not have been spoken unless the Saviour had known what would and what would not be written, and this memorial was to be written among the many things which Jesus did.

"But there are also many other things which Jesus did, which if they were written every one, the world itself, I think, would not be able to contain the books that should be written." ²¹

We are reminded also that there was a safeguarding of the Apocalypse by Jesus in its closing verses:

"For I testify to every one that heareth the words of the prophecy of this book: If any man shall add to these things, God shall add unto him the plagues written in this book." "And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the Holy City and from these things that are written in this book." ²²

Should we not therefore question closely, any and all

²⁰ Mark 14:9.

²¹ John 21:25.

²² Rev. 22:18-19.

traditions, or tenets of men, not founded on the Written Word, and where such confliction with the Written Word exists, can there be any question as to whether they or the Written Word should be held to? Is there not a danger line to be avoided lest we teach doctrines or tenets above that which is written?

“But these things, Brethren, I have in a figure transferred to myself, and to Apollo for your sakes, that in us you may learn that one be not puffed up against the other for another, above that which is written.”²³

Cardinal Gibbons in his book makes this statement:

“When Our Saviour the founder of the new law appeared on earth, He came to lop off those excrescences which had grown on the body of the Jewish Ecclesiastical Code, and to purify the Jewish Church from those human traditions which in the course of time, became like chaff mixed with the wheat of sound doctrine.”

—Page 249

That which Our Saviour came to do was that which He did, as written in Revelations (Apocalypse) 21: 5:

“And he that sat on the throne said: Behold I make all things new: And he said to me, Write: for these things are most faithful and true.”

And also the Apostle Paul wrote:

“If then any be in Christ a new creature, the old things are passed away, Behold all things are made new.”²⁴

The old was fulfilled in the new.

“Now in saying a new, he hath made the former old. And that which decayeth and groweth old is near its end.”²⁵

May not the words last quoted from Cardinal Gibbons apply as well, and even more properly, to all creeds holding belief in the Trinity, the Incarnation and the Resur-

²³ I Cor. 4: 6,

²⁴ II Cor. 5: 17.

²⁵ Heb. 8: 13.

rection? And may there not be those in every land and under every creed who could profit by the Saviour's quotation from Isaiah?

"This people honoreth me with their lips, but their heart is far from me." "And in vain do they worship me teaching doctrines and commandments of men."²⁶

And if so, why need the Romish Church be any exception to the rule where Church dogma takes the place of Scripture, or when it prevails over that which is revealed to man in the Holy Scripture?

"For all the law is fulfilled in one word, Thou shalt love thy neighbor as thyself." "But if you bite and devour one another, take heed you be not condemned one of another."²⁷

"He that loveth not, knoweth not God, for God is charity."

"My dearest, if God hath so loved us, we also ought to love one another."²⁸

With the invitation given by the Holy Spirit in the Psalms of David to pour out our hearts before God, the invitation of His Son who so loved us that he died for us, to come unto Him, to ask and receive, is it any wonder that Protestants are taught from their childhood to seek God in prayer rather than His saints?

"Trust in him, all ye congregation of people. Pour out your hearts before him. God is our helper forever."²⁹

"Come to me, all ye that labor and are burdened, and I will refresh you."

"All things are delivered to me by my Father."³⁰

"Ask, and it shall be given you; seek, and you shall find; knock, and it shall be opened to you."

²⁶ Matt. 15:8, 9.

²⁷ Gal. 5:14, 15.

²⁸ I John 4:8 and 11.

²⁹ Psalms 61:9.

³⁰ Matt. 11:28, 27.

“For every one that asketh receiveth.”⁸¹

Why Cardinal Gibbons under the head of “Invocation of Saints,” makes frequent allusion to prayer for others, is not explained. That is in such common usage as to be a tenet of all Christian people who love and pray.

We have thus elaborated an answer by Scriptural passages from the Douay Version of the Bible, to the only strictly Scriptural reference made by Cardinal Gibbons in support of the “Invocation of Saints.”

However often our thoughts may go out to our loved ones in Heaven, there is no suggestion in Scripture that we should pray to them. The directing of prayer to man must necessarily detract from our proper attitude in prayer to God, by reason of our lack of faith in Him as supreme and all sufficient

When the disciples asked Our Lord to teach them to pray, their request implied as much whom to pray to as what manner of prayer to make.

When Our Lord answered them it was “When ye pray, say, Father, hallowed be thy name.” Those words included every person in the Trinity, Father, Son and Holy Ghost. Neither man nor woman is included.

⁸¹ Luke 11:9-10.

IV

THE WORSHIP OF MARY, AND THE IMMACULATE CONCEPTION

IN chapter fourteen of Cardinal Gibbons' book, "The Faith of Our Fathers," a heading of the chapter reads as follows:

"Is it lawful to honor the blessed Virgin Mary as a Saint: to invoke her as an intercessor and to imitate her as a model?"

—Page 195

"To invoke her as an intercessor" is the only clause to which reply is here made; a reply to the other two questions asked in the caption would of course be in the affirmation of all believers. That Mary was blessed among women as bringing into the world the incarnate Son of God is now and always has been asserted by all Evangelical Protestant Churches, as well as Roman Catholic Churches, according to the Scripture,

"And the angel being come in said unto her, Hail full of grace, the Lord is with thee, blessed art thou among women."¹

We now quote from Cardinal Gibbons' book, "The Faith of Our Fathers" in reference to worshipping Mary:—

"Mary is exalted above all other women, not only because she united a mother's love with maiden purity, but also because she was conceived without original sin. The dogma of the Immaculate Conception is thus expressed

¹ Luke 1:28.

by the Church. We define that the Blessed Virgin Mary in the first moment of her conception, by the singular grace and privilege of Almighty God, in virtue of the merits of Jesus Christ, the Saviour of the human race, was preserved free from every stain of original sin."

"Unlike the rest of the children of Adam, the soul of Mary was never subject to sin even in the first moment of its infusion into the body. She alone was exempt from the original taint. This immunity of Mary from original sin is exclusively due to the merits of Christ as the Church expressly declares. She needed a Redeemer as well as the rest of the human race and therefore was redeemed, but in a more sublime manner. Mary is as much indebted to the precious blood of Jesus for having been preserved, as we are for having been cleansed from original sin."

—Pages 204-5

Here Cardinal Gibbons presents in support of the above dogma of the Romish Church:

"I will put enmities between thee and the woman, and thy seed and her seed. She shall crush thy head and thou shalt lie in wait for her heel."²

King James and also later revised versions both read:

"And I will put enmity between thee and the woman and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel."

From the above Cardinal Gibbons argues that

"Now the enmity of Christ or the seed toward the evil one was absolute and perpetual, therefore, the enmity of Mary, or the woman, toward the devil never admitted of any momentary reconciliation which would have existed if she was ever subject to original sin."

"But if she (Mary) had been created in original sin instead of being superior, she would be inferior to Eve who was certainly created immaculate."

—Pages 205-6

² Gen. 3:15.

The Apostle Paul in his first letter to the Corinthians, says:

“The first man was of the earth earthly; the second man from heaven heavenly.”

“Therefore as we have borne the image of the earthly let us bear also the image of the heavenly.”

“Now this I say, brethren, that flesh and blood cannot possess the Kingdom of God, neither shall corruption possess incorruption.”³

There is no exception to Eve or Mary given here, nor can there be any if the Scripture is to be adhered to, as also in Gal. 3: 18-24

“For if the inheritance be of the law, it is no more of promise, but God gave it to Abraham by promise. Why then was the law? It was set because of transgressions until the seed should come to whom he made the promise, being ordained by angels in the hand of a mediator. Now a mediator is not of one; but God is one. Was the law then against the promises of God? God forbid. For if there had been a law given which could give life, verily justice should have been by the law. But the Scriptures hath concluded all under sin, that the promise, by the faith of Jesus Christ, might be given to them that believe. But before the faith came, we were kept under the law shut up, unto that faith which was to be revealed. Wherefore the law was our pedagogue in Christ, that we might be justified by faith.”⁴

“But when the fullness of the time was come, God sent his Son, made of a woman, made under the law. That he might redeem them who were under the law: that we might receive the adoption of sons.”⁵

The Apostle John recognizing these truths regarding created man, says:

³ I Cor. 15: 47-50.

⁴ Gal. 3: 18-24.

⁵ Gal. 4: 4.

"If we say we have no sin we deceive ourselves and the truth is not in us. If we say we have not sinned, we make him a liar and his word is not in us." ⁶

But here is the testimony of Mary:

"And Mary said: My soul doth magnify the Lord." ⁷

The angel who announced to Mary the coming birth of Jesus, said:

"Hail full of grace, the Lord is with thee: blessed art thou among women." ⁸

Had such an unnatural condition existed as that Mary the mother of Our Saviour had been born of a father and mother with a miraculous, supernatural intervention of God, separating her kind and nature from that of all other women, she would not have been of the human race nor have been the Mary "blessed among women" for she would not have been among women, but a divinely appointed being of another kind. Nor would Jesus, who knew no sin, have been "made sin" by bearing, Himself without sin, a form different in no respect from that of the first Adam.

"But now in Christ Jesus, you, who sometime were afar off, are made nigh by the blood of Christ."

"For he is our peace, who hath made both one, and breaking down the middle wall of partition, the enmities in his flesh."

"Making void the law of commandments contained in decrees; that he might make the two in himself into one new man, making peace. And might reconcile both to God in one body by the cross, killing the enmities in himself." ⁹

Could any supernatural personage have added to the perfected scene at Calvary?—The Son of God upon the

⁶ I John 1:8, 10.

⁷ Luke 1:46.

⁸ Luke 1:28.

⁹ Eph. 2:13-16.

cross bearing the burden of our common humanity.—At the foot of the cross, His mother, Mary of Cleophas, and Mary Magdalene, and the disciple whom Jesus loved. This little group standing nearby while the suffering Saviour upon the cross drew our humanity into His own person, mindful still of the faithful mother who had brought Him into the world and those who had followed Him so closely in His ministry. May it not be that only to the Father Himself is known all that was wrought when Jesus said upon the Cross, “It is finished.”?

“For Jesus is not entered into the holies made with hands, the patterns of the true; but into heaven itself, that he may appear now in the presence of God for us.”¹⁰

Christ appears for us. Nowhere Mary or any other saint; our prayer should be directed to “Our Father who art in Heaven.”

“Jesus answered and said to him (Nicodemus), Amen, Amen, I say to thee unless a man be born again, he cannot see the Kingdom of God.”¹¹

No exception is here made to Mary the mother of our Lord.

“The first man Adam was made into a living soul. The last Adam into a quickening spirit.”

“Yet that was not first which is spiritual, but that which is natural: afterward that which is spiritual.”

“The first man was of the earth earthly, the second man from heaven heavenly.”¹²

No exception is here made to Mary the mother of our Lord.

“In whom we have redemption through his blood, the remission of sins;”

¹⁰ Heb. 9: 24.

¹¹ John 3: 3.

¹² I Cor. 15: 45-47.

“Who is the image of the invisible God, the first-born of every creature?”¹³

The Virgin Mary gave birth to Jesus the Son of the Most High, as the angel announced that she would. The conception and the birth were by the Holy Ghost, who should come upon her, and the power of the Most High, which should overshadow her.

Such was the birth of the Son of God, the Son of Man. The Word made flesh. Jesus the Christ. The Only Begotten of the Father.

This was the new thing in the earth spoken by the Prophet Jeremiah. All other sons which had been born were sons of descendants of Adam and Eve.

This holy, this second Adam, was a quickening Spirit from Heaven and was called by the angel who spoke of His birth to Mary, The “Son of God,” He is the Incarnation, The Atonement, sent by the Father.

Thus Mary was not the mother of Jesus by exactly the same course of events that mothers had conceived and borne sons heretofore. Therefore Jesus was justified in saying to her in those majestic words,

“Woman, What is that to me and to thee? My hour is not yet come.”¹⁴

“He saith to his mother, Woman, behold thy son.”

“After that he saith to the disciple, Behold thy mother.”¹⁵

Thus Mary who had filled the mission that made her forever blessed among women, was now the mother of John.

“Style her if you will the mother of the Man Jesus, or even of the human nature of the Son of God, but not the mother of God.”

¹³ Col. 1: 14-15.

¹⁴ John 2: 4.

¹⁵ John 19: 26-27.

"I shall answer this objection by putting a question. Did the mother who bore us have any part in the production of our soul? Was not this nobler part of our being the work of God alone? And yet who would for a moment dream of saying, 'The mother of my body' and not 'my mother.'"

—Faith of Our Fathers, Pages 199-200

His Reverence seems to have forgotten the Scriptural distinction between that which pertains to the natural person of man and that which pertains to the Person of God.

We give here by calling attention to the Douay Version of Scripture, the Roman Catholic Bible authority,

"The first Adam was made into a living soul. The last Adam into a quickening spirit."¹⁶

Thus the Virgin Mary gave birth to the soul and body of Jesus. The Quickenings Spirit was that of the Son of God from Heaven. Thus was there born of Mary "The Son of God," who is "the First and Last," "The Alpha and Omega," "The Word made flesh." The human mind alone may never comprehend this birth. It was not the work of man, but of the "power of the Almighty that over-shadowed" the virgin.

Let us worship therefore

"The Beginning and the End, the Lord God, who is, who was, and who is to come, the Almighty."¹⁷

A mother imparts all she has to her offspring, both of soul and body. Mary could have Deity only by faith. To supply this deficiency, the Holy Ghost came upon her, and the power of the Most High overshadowed her, that the Son of God might be born of Mary, and the Scripture be fulfilled, and His Name was to be called Jesus.

¹⁶ I Cor. 15:45.

¹⁷ Apocalypse 1:8.

"For a child is born to us and a son is given to us, and the government is upon his shoulders." ¹⁸

You will notice that in this prophecy it is a child that is born, while a Son is given.

"For God so loved the world as to give his only begotten son, that whosoever believeth in him may not perish, but may have everlasting life." ¹⁹

Mary is never called the "Mother of God" in Scripture. They who so call her speak "above that which is written"; God the "Beginning" had no mother.

In being the mother of Jesus, Mary was not to be worshiped, only God the Father, the Son and Holy Ghost; Three in One is to be worshiped. For the "Holy," the Son of God, is to become subject to the Father.

Here is what the man Paul, the Apostle to the Gentiles, tells us was wrought in Jesus when the Power of the Most High overshadowed the virgin Mary.

"But now in Christ Jesus, you who sometime were afar off are made nigh by the blood of Christ."

"For he is our peace, who hath made both one, and breaking down the middle wall of partition the enmities in his flesh."

"Making void the law of commandments contained in decrees: that he might make the two in himself into one new man, making peace."

"And might reconcile both to God, in one body by the cross, killing the enmities in himself." ²⁰

"Afterward the end when he shall have delivered up the kingdom to God and the Father, when he shall have brought to naught all principality, power and virtue."

"And when all things shall be subdued unto Him then

¹⁸ Isa. 9: 6.

¹⁹ John 3: 16.

²⁰ Eph. 2: 13, 14, 15, 16.

the Son also Himself shall be subject unto Him who put all things under Him, that God may be all in all.”²¹

“And I fell down before his feet to adore him, and he said to me, See thou do it not, I am thy fellow servant and of thy brethren who have the testimony of Jesus adore God.”²²

“And prepare your hearts unto the Lord, and serve him only.”²³

“When we call the blessed virgin the Mother of God we assert our belief in two things, First that her Son Jesus Christ is true man else she were not a mother. Second that he is true God else she were not the mother of God. In other words, we affirm that the second person of the Blessed Trinity, the Word of God, who is his divine nature, is from all eternity begotten of the Father. Consubstantial with Him was in the fullness of time again begotten by being born of the Virgin, thus taking to himself from her maternal womb, a human nature of the same substance with hers.”

—Faith of Our Fathers, Page 199

His Reverence becomes doubly unfortunate in this attempt to enforce the assertion that “Mary is the Mother of God”; first, by asserting the truth that “Jesus Christ is very man, else she were not a mother,” he proves the reverse by the same principle, namely, that Mary was very woman, and not as in another place as discussed in the beginning of this chapter, where he asserts that the Virgin Mary “was in the first moment of her conception” “preserved free from every stain of original sin.”

The reason for Jesus Christ being born without sin, was not that Mary was other than very woman, but because of being conceived by the Holy Ghost, He was without sin. And we who are sinners, believing on Him become one with Him.

²¹ I Cor. 15:24-28.

²² Apocalypse 19:16.

²³ I Kings 7:3.

"And you know that he appeared to take away our sins, and in Him there is no sin."

"Whosoever abideth in Him sinneth not."

"Whosoever is born of God committeth not sin, for His seed abideth in him and he cannot sin, because he is born of God."²⁴

"Jesus answered and said to him, Amen, Amen, I say to thee, unless a man be born again, he cannot see the Kingdom of God."²⁵

Thus by the Roman Catholic Bible, we find the Roman Catholic Church doctrine of the Immaculate Conception of Mary relegated to its proper place as dogma of that church and not to be found in Holy Scripture or in any way authorized by it, but the contrary proven by the Written Word.

And all who have entertained such conceptions of the blessed Virgin Mary can afford to discard them for the association afforded by her Son Jesus the Son of God, with Himself, as follows:

"And now I am not in the world, and these are in the world, and I come to thee. Holy Father, keep them in thy name whom thou hast given me, that they may be one, as we also are."

"And not for them only do I pray, but for them also who through their word shall believe in me."

"That they all may be one, as Thou, Father in me, and I in Thee, That they also may be one in us, That the world may believe that Thou hast sent me."²⁶

Secondly, referring again to Cardinal Gibbons' statement regarding the birth of our Saviour, that Jesus was true man, we then naturally look for true human maternity in the birth of Jesus, and can find only that in Mary.

²⁴ I John 3:5-6-9.

²⁵ John 3:3.

²⁶ John 17:11, 20, 21.

Mary the mother of Jesus? Yes, the expression is harmonious and accords with Scripture.

"Mary the mother of God?" No, it is out of keeping with the personages of each, and has no Scriptural basis whatever; God, and the "Word" who was made flesh, the Son, were in the beginning; no mother is possible. That "Holy" who was born of Mary, was to be called "the Son of God."

Mary herself was given the spirit to understand her true part in bringing into the world the new man, Jesus the Christ, to know in what relation the blessing of God was thus bestowed upon her; in her humility, her low estate.

"And Mary said, My soul doth magnify the Lord."

"And my spirit hath rejoiced in God, my Saviour."

"Because he hath regarded the humility of his handmaid: For behold from henceforth all generations shall call me blessed." ²⁷

The prophecy of Jeremiah made six hundred years before, was thus fulfilled. It was a Man who was compassed by a woman. It was the New Man whom Mary brought forth:

"For the Lord hath created a new thing upon the earth."

"A woman shall compass a man." ²⁸

²⁷ Luke 1: 46, 47, 48.

²⁸ Jeremiah 31: 22.

V

THE HOLY EUCHARIST

UNDER the title "The Holy Eucharist," Cardinal Gibbons says:

"But why multiply authorities? At the present day, every Christian communion throughout the world, with the sole exception of Protestants, proclaims its belief in the Real Presence of Christ in the Sacrament."
—Page 340

We give the following Scriptural authority from Matthew, Mark and Luke:

"And whilst they were at supper Jesus took bread and blessed and broke, and gave to his disciples and said, Take ye and eat, this is my body. And taking the chalice, he gave thanks, and gave to them, saying, Drink ye all of this. For this is my blood of the New Testament which shall be shed for many unto remission of sins. And I say to you I will not drink from henceforth of this fruit of the vine, until that day when I shall drink it with you anew in the Kingdom of my father."¹

"And whilst they were eating, Jesus took bread, and blessing, broke and gave to them and said: Take ye, this is my body. And having taken the chalice, giving thanks, he gave it to them, and they all drank of it. And he said to them: This is my blood of the New Testament, which shall be shed for many. Amen, I say to you, that I will drink no more of the fruit of the vine until that day when I shall drink it new in the kingdom of God."²

¹ Matt. 26: 26, 27, 28, 29.

² Mark 14: 22-25.

“And having taken the chalice, he gave thanks and said, Take and divide it among you. For I say to you that I will not drink of the fruit of the vine till the kingdom of God come. And taking bread he gave thanks, and brake and gave to them, saying, This is my body, which is given for you. Do this for a commemoration of me. In like manner the chalice also. After he had supped, saying, This is the chalice, the New Testament in my blood which shall be shed for you.”³

“Behold I stand at the gate and knock. If any man shall hear my voice and open to me the door, I will come in to him and will sup with him and he with me.”⁴

Under this title (“The Holy Eucharist”) Cardinal Gibbons would show that where the Saviour spoke of the bread and wine in the communion as given by Matthew, Mark and Luke above, He spoke of a literal body and blood; that in other instances in speaking of His Body and His Blood, he explained that a literal construction was not to be put upon the words. His Reverence then quotes from John, 6: 53, as follows:—

“How can this man give us his flesh to eat?”
and says:

“Even his disciples though avoiding the disrespectful language of the multitude gave expression to their doubt in this milder form ‘This saying is hard and who can hear it.’ (John 6: 61.) So much were they shocked at our Saviour’s promise, that ‘after this many of his disciples went back and walked no more with him.’ (John 6: 67)”

—Page 330

Quoting Cardinal Gibbons:—

“They evidently implied by their words and conduct that they understood Jesus to have spoken literally of His flesh; for had they interpreted His words in a figur-

³ Luke 22: 17, 18, 19, 20.

⁴ Rev. 3: 20,

ative sense, it would not have been a hard saying, nor have led them to abandon their Master."

"But perhaps I shall be told that the disciples and the Jews who heard Our Saviour may have misinterpreted His meaning by taking His words in the literal acceptance, while He may have spoken in a figurative sense. This objection is easily disposed of. It sometimes happened, indeed, that Our Saviour was misunderstood by His hearers. On such occasions He always took care to remove from their mind the wrong impression they had formed, by stating His meaning in simpler language. But in the present instance does Our Saviour alter His language when He finds His words taken in the literal sense? Does He tell His hearers that He has spoken figuratively? Does He soften the tone of His expression? Far from weakening the force of His words, He repeats what He said before and in language more emphatic: 'Amen, Amen, I say unto you, unless ye eat the flesh of the Son of Man and drink His blood, ye shall not have life in you.'"

—Pages 330-1

His Reverence appears to have overlooked that which he avers the Saviour did not do, namely, "alter His language." He does do so in the following verses, which interpretation of the meaning of His words is perfect in the simplicity of its teaching:

"But Jesus knowing in himself that his disciples murmured at this, said to them: Doth this scandalize you? If then you shall see the son of man ascend up where he was before? It is the spirit that quickeneth, the flesh profiteth nothing. The words that I have spoken to you are spirit and life."⁵

It is evident from Our Saviour's words that it is the body and blood of Christ spiritually discerned through the word spoken, and not the literal flesh that profiteth. Where can we find hope of man's resurrection if we fail

⁵ John 6: 62-64,

to discern that it was the flesh and blood of the Son of Man, the Son of Mary, that lay in the tomb of Joseph, while Our Saviour, the Word made flesh, was walking in Paradise with the robber who died beside Him?

"Who are born not of blood nor of the will of the flesh, nor of the will of man, but of God."⁶

Did He not say,

"Amen, Amen, I say unto you, he that believeth in me hath everlasting life. I am the bread of life."?⁷

It was indeed His flesh they were to eat and His blood they were to drink. It was the Word made flesh, not mere flesh.

"He that eateth my flesh and drinketh my blood, hath everlasting life: and I will raise him up in the last day."⁸

It was His body which came from above, and not the temple of His body only, as Jesus made plain when speaking of His resurrection.

"Jesus answered and said to them: Destroy this temple, and in three days I will raise it up."

"The Jews then said: Six and forty years was this temple in building: and wilt thou raise it up in three days?"

"But he spoke of the temple of his body."⁹

"Wherefore when he cometh into the world he saith: Sacrifice and oblation thou wouldst not: but a body thou hast fitted to me."¹⁰

Does not Scripture thus present that it is the spiritual body of Christ, the Word made flesh, discerned by grace, through faith given us, by which we possess eternal life?

"The chalice of benediction, which we bless, is it not the communion of the blood of Christ? And the bread, which we break, is it not the partaking of the body of

⁶ John 1: 13.

⁷ John 6: 47, 48.

⁸ John 6: 55.

⁹ John 2: 19, 20, 21.

¹⁰ Heb. 10: 5.

the Lord? For we, being many, are one bread, one body, all that partake of one bread.”¹¹

Since then we who commune are one body, how can it be otherwise than that we were one with that Body, Christ Jesus, before we communed? Is it not then in commemoration, a remembrance of Him, that we unite when we partake of the wheat-made bread and the fruit of the vine, representing the body and the blood of our Lord, with whom we have already been made one?

“And all drank the same spiritual drink (and they drank of the spiritual rock that followed them, and the rock was Christ).”¹²

And this Rock is the Body of Christ, of which we who believe on Him are one and of His body, which is the Church.

“For in one spirit were we all baptized into one body, whether Jews or Gentiles, whether bound or free, and in one spirit we have all been made to drink.”¹³

It is not what we do at the Communion table that justifies us, but rather faith in what Our Lord does for us, namely, the efficacy of His body and His blood, which we commemorate with the bread and wine. Redeemed before the foundation of the world: Before the manifestation of Christ crucified upon the Cross of Calvary, the Lamb was slain.

“Foreknown indeed before the foundation of the world, but manifested in the last times for you.”¹⁴

“Written in the book of life of the Lamb which was slain from the beginning of the world.”¹⁵

May we not then in good conscience accept the commemoration of Our Lord’s death till He come as a form, the bread as His Body, the wine as His blood, as we also

¹¹ I Cor. 10: 16, 17.

¹³ I Cor. 12: 13.

¹⁵ Apocalypse 13: 8.

¹² I Cor. 10: 4.

¹⁴ I Peter 1: 20.

receive baptism in a form, and rest in faith as being the evidence and substance thereof?

“Which had been some time incredulous when they waited for the patience of God in the days of Noe, when the ark was a building wherein a few, that is eight, souls were saved by water.”

“Whereunto baptism being of the like form, now saveth you also, not the putting away of the filth of the flesh, but the examination of a good conscience toward God, by the resurrection of Jesus Christ.”¹⁶

“Now faith is the substance of things to be hoped for, the evidence of things that appear not.”¹⁷

It is written:

“He that eateth my flesh and drinketh my blood hath everlasting life, and I will raise him up in the last day.”¹⁸

It is nowhere written in Scripture that by partaking of bread and wine in remembrance of Him, we have eternal life.

Was it not the spiritual being of Christ who walked in Paradise on the day of His crucifixion that quickened and brought back to life the Son of Mary, the Son of Man, on the third day?

Was it not likewise the same spiritual body of Christ, the Word made flesh that also was broken for us, and will raise our mortal bodies at the last day?

Was it not then the spiritual discerning of the body of Christ in the bread and in the wine as well as that of the elements of a body that required the Spiritual Being of Christ to raise it from the dead?

“And Jesus crying with a loud voice said: Father into thy hands I commend my spirit. And saying this he gave up the spirit.”¹⁹

¹⁶ I Peter 3:20, 21.

¹⁷ Heb. 11:1.

¹⁸ John 6:55.

¹⁹ Luke 23:46.

It is to be noted that in the Gospels of Matthew, Mark and Luke, later (*after* the partaking) in referring to this, His Last Supper with His disciples, He speaks of the "fruit of the vine," which He had here used as a symbol of His blood. He also plainly directs: "Do this in remembrance of me."

No supernatural injection of His body and blood into bread and wine was necessary in order that His disciples whom He had chosen, and would never leave, should have a part in Him.

"That Christ may dwell by faith in your hearts; that being rooted and founded in charity," "You may be able to comprehend with all the saints what is the breadth and length and height and depth."

"To know also the charity of Christ which surpasseth all knowledge, that you may be filled with all the fullness of God."²⁰

The bread and wine would take the course of nature. "The Spirit which quickeneth" and the "words which I speak unto you they are Spirit and life," had made and were to make a part in Him of all who believe.

Since the word of God is true, it is therefore evident that this commemoration of His death until He come, was His broken body imparted through faith in Him, to each of His churches that all might be one in Him, and any literal construction of the bread and wine used other than as a symbol, must partake of ecclesiastical dogma, rather than of the Holy Scripture.

"For as often as you shall eat this bread and drink the chalice, you shall shew the death of the Lord till he come."²¹

In these words to the Corinthians, the Apostle Paul states that it was "shewing" the death of the Lord, and

²⁰ Eph. 3:17, 18, 19.

²¹ I Cor: 11:26.

as in other verses in the same Chapter, that the Communion was likewise a "commemoration."

In the first chapter of Paul's letter to the Ephesians, Verses 22 and 23, we are told:

"And he hath subjected all things under his feet, and hath made him head over all the church." "Which is his body, and the fullness of him who is filled all in all."

His body being the Church itself, does it not appear that in the breaking of the bread and the giving of the wine His body broken, His blood shed, in remembrance of Him there was to be a commemoration of the Lord's death till He come?

But it may be said: What harm is there in believing that the bread and the wine taken at Communion contain in physical substance the body and blood of Christ?

This is the error of holding to such a doctrine.

It is the "believing on Him," the Redeemer of Man, which makes the union of God with man, the eternal life,

If the bread and wine are presented as the media by which man comes to God, then place is given to a medium in the hands of men; an ecclesiastical body: the Spirit who giveth life is thus not discerned as the life-giving One who is never under the control of men.

"Nicodemus saith to him: How can a man be born when he is old?"

"The Spirit breatheth where he will: and thou hearest his voice, but thou knowest not whence he cometh and whither he goeth, so is every one that is born of the spirit."²²

Nicodemus made a like mistake of taking the letter instead of the spirit contained in the words of Christ, and was answered by Our Saviour as above.

²² John 3:4 and 8.

Must not every tenet of any or every church organization, and any church dogma at variance with the Holy Scripture, eventually give way to the written word of God?

It becomes us to stand in awe when considering the wonderful mystery of the incarnation. The Word made flesh, wherein lies the life-giving power of the Holy Spirit who takes of the things of Christ and gives them unto His loved ones.

But need there be such mystery in the simple partaking of the bread and wine wherein through faith we discern His body and His blood, shewing forth the Lord's death till He come?

May we not recall that the Lamb was slain from the foundation of the world and that our names were written in the Book of Life from the foundation of the world, before we partook of the bread and wine in remembrance of Him? So that our eternal life comes not merely from eating the bread and drinking the wine in remembrance of Him, but from our discerning therein the body and blood of the "Lamb of God."

May we not believe that in the sublime truth of the bread and the wine in relation to eternal life, and our abiding in Him and He in us, that in saying,

"For my flesh is meat indeed and my blood is drink indeed,"²³ that Our Lord was conveying the sublime truth that by His incarnation He became life eternal and One with every soul who believed on Him.

If by a miracle an actual substance of His body and blood were in the wheat and the fruit of the vine, would it avail anything to one who believed not? And if His actual body and blood were in these elements, why would it ever be needful to partake more than once to have

²³ John 6:56.

eternally the eternal life and His presence in us? But if the bread and the wine are symbols of His incarnation, the giving of the "word made flesh for us," then by faith as often as we do this in remembrance of Him, we are reminded of the body broken and the blood shed for us, and of the eternal life and the abiding in us of the Son of God. Judas partook and failed to benefit, because of unbelief. Because the substance was in faith, in the incarnation of which the bread and wine were symbols, for

"Faith is the substance of things to be hoped for, the evidence of things that appear not." ²⁴
and expressed so completely by Our Lord, thus

"As the living Father hath sent me and I live by the Father, so he that eateth me the same shall also live by me." ²⁵

"And this is the will of my Father that sent me that every one who seeth the son and believeth in him, may have life everlasting and I will raise him up at the last day." ²⁶

Thus considering this verse from John, the blessing of bread and wine by a pope, or priest of any denomination, does not of itself bring eternal life to those who partake of the Communion, but only when the Son is seen in the Communion and the participant believes in Him; neither is He in the bread and wine unless seen by faith, which the Father above gives, and as told by the Apostle Paul.

"As he chose us in him before the foundation of the world that we should be holy and unspotted in his sight in charity." ²⁷

"For the Lord himself shall come down from heaven with commandment, and with the voice of an archangel,

²⁴ Heb. 11:1. ²⁵ John 6:58. ²⁶ John 6:40 ²⁷ Eph. 1:4.

and with the trumpet of God; and the dead who are in Christ shall rise first.”²⁸

In the sixth chapter of John, there are at least fifteen references which may be considered as directly referring to the bread and life eternal, and most of them are coupled with the promise of life eternal, some promises to those who believe, some to those who see the Christ, but all evidently including those who take hold of Christ by faith and call upon His name. Let us examine these statements from John’s gospel:

“Now this is eternal life, that they may know thee the only true God and Jesus Christ whom thou hast sent.”²⁹

Apparently after, according to the Gospel of Luke, our Lord had given thanks, we remember that Judas Iscariot partook with the Lord and His disciples of the first supper from which we derive our communion. Then this was called the Last Supper. While partaking with them and with the blessing of our Lord who gave thanks, yet as the Spirit was not in Judas, he in reality had no part. But thank God, that we who meet in His name, in whatever communion we meet, have no such purpose as animated the heart of Judas. That Judas Iscariot received eternal life, in the sense that Jesus mentioned it, may well be questioned.

Jesus was glorified when raised from the dead, with the glory that He had with the Father before the world was.

“And now glorify thou me, O Father, with thyself with the glory which I had, before the world was, with thee.”³⁰

Jesus was raised from the dead with the glory he prayed for, and after He had repeated the words:

²⁸ I Thes. 4: 15.

²⁹ John 17: 3.

³⁰ John 17: 5.

“My God, my God, why hast thou forsaken me?”³¹

Is not the purpose of our Lord clear, that this Communion Service should be an ordinance of His Church so that His people might have in mind His death till He come; rather than that there was to be miraculously injected into the bread and wine His body and His blood. It could not have been literally the body and blood shed before the world was, because then His body was not flesh and blood as born of Mary.

Nor would his saying “till I come” nor His saying “now with you in the Kingdom of my Father” be intelligent on such a supposition, for “till I come” was perpetuating His death and “now with you in the Kingdom of my Father” evidently is to the coming again in His glory. And since the service was to be a commemoration with the bread and wine as symbols no miracle of substitution was required, nor would it have been a substitution at the first communion because there was no crucified flesh and blood of man to miraculously substitute.

³¹ Matt. 27:46.

VI

PURGATORY

CARDINAL Gibbons starts off in his defense of a "Purgatory" as follows:—

"The Catholic Church teaches that, besides a place of eternal torments for the wicked and of everlasting rest for the righteous, there exists in the next life a middle state of temporary punishment allotted for those who have died in venial sin, or who have not satisfied the justice of God for sins already forgiven."

—Page 247

From the Scripture texts throbbing with the truth of the prophets and apostles to the end that the justice of God is only satisfied by Christ; that there is no remission of sin save by the blood of Jesus Christ; we select a few. First regarding the sentence from Cardinal Gibbons, "or who have not satisfied the justice of God for sins already forgiven" (as quoted above).

In no instance in Scripture under the new covenant does God ask that His justice be satisfied; except by the blood of Jesus Christ, the one sacrifice for sin.

"And enter not into judgment with thy servant, for in thy sight no man living shall be justified."¹

"I am, I am he that blot out thy iniquities for my own sake, and I will not remember thy sins."

"Put me in remembrance, and let us plead together: tell if thou hast anything to justify thyself."²

"Who was delivered up for our sins and rose again for our justification."³

¹ Psalms 142: 2.

² Isa. 43: 25-26.

³ Rom. 4: 25.

"For all have sinned, and do need the glory of God."

"Being justified freely by his grace through the redemption that is in Christ Jesus."

"Whom God hath proposed to be a propitiation through faith in his blood to the shewing of his justice for the remission of former sins."⁴

"Knowing this, that our old man is crucified with him, that the body of sin may be destroyed, to the end that we may serve sin no longer."

"For he that is dead is justified from sin."

"Now if we be dead with Christ, we believe that we shall live also together with Christ."⁵

"There is now therefore no condemnation to them that are in Christ Jesus, who walk not according to the flesh."

"For the law of the Spirit of life in Christ Jesus hath delivered me from the law of sin and of death."⁶

The quotations from the Scriptures are given to call to mind that they who have accepted Jesus Christ in their hearts by faith in Him, have passed from death unto life eternal.

The Reverend Cardinal Gibbons further says:

"If then it is profitable for you to pray for your brother in the flesh, why should it be useless for you to pray for him out of the flesh? . . . If this brother of yours dies with some slight stains upon his soul, a sin of impatience, for instance, or an idle word, is he fit to enter heaven with these blemishes upon his soul? No, the sanctity of God forbids it, for 'Nothing defiled shall enter the Kingdom of Heaven.' Will you consign him for those minor transgressions to eternal torments with adulterers and murderers? No, the justice and mercy of God forbid it: Therefore your common sense demands a middle place of expiation for the purgation of

⁴ Rom. 3:23-25.

⁵ Rom. 6:6-8.

⁶ Rom. 8:1.

the soul before it is worthy of enjoying the companionship of God and His saints. God will render to every man according to his works, 'to the pure and unsullied, everlasting bliss; to the reprobate, eternal damnation; to souls stained with minor faults, a place of temporary purgation.'
—Page 261

It having been proven by the texts from Scripture last above quoted that there is no condemnation for those who are in Christ Jesus, let us examine if there be any minor defect which might distinguish between one who had broken the least of God's Commandments and one who was an adulterer or a murderer, as regards their common need of the Redeemer Jesus Christ to fit them for Heaven.

"For amen, I say unto you till heaven and earth pass, one jot or one tittle shall not pass of the law till all be fulfilled."

"He therefore that shall break one of these least commandments and shall so teach men, shall be called the least in the Kingdom of Heaven. But he that shall do and teach he shall be called great in the Kingdom of Heaven."⁷

"And whosoever shall keep the whole law but offend in one point, is become guilty of all."

"For he that saith: Thou shalt not commit adultery, said also, Thou shalt not kill. Now if thou do not commit adultery, but shalt kill, thou art become a transgressor of the law."⁸

"Whosoever hateth his brother is a murderer, and you know that no murderer hath eternal life abiding in himself."⁹

It seems well to refer to Scripture again to learn if there may be imperfections in Christ's people at the

⁷ Matt. 5:18.

⁸ James 2:10-11

⁹ I John 3:15.

time of their departure from this world, which would prevent their immediate entry into Heaven and the companionship of Christ Jesus and His saints.

"But of him are you in Christ Jesus, who of God is made unto us wisdom and justice, and sanctification, and redemption." ¹⁰

"For both he that sanctifieth and they who are sanctified are all of one, for which cause he is not ashamed to call them brethren, saying, 'I will declare thy name to my brethren; in the midst of the church will I praise thee.' " ¹¹

"And for them do I sanctify myself that they also may be sanctified in truth." "And not for them only do I pray, but for them also who through their word shall believe in me."

"That they all may be one as thou Father in me and I in thee, that they also may be one in us that the world may believe that thou hast sent me . . . and hast loved them as thou hast loved me."

"Father, I will that where I am they also whom thou hast given me may be with me, that they may see the glory which thou hast given me, because thou hast loved me before the creation of the world." ¹²

Cardinal Gibbons further says:

"For the souls consigned to this middle state have not reached the term of their journey. They are still exiles from heaven and fit subjects for divine clemency. Is it not strange that this cherished doctrine should also be called in question by the leveling innovators of the Sixteenth Century, when we consider that it is clearly taught in the Old Testament, that it is at least insinuated in the New Testament?"

—Page 247.

¹⁰ I Cor. 1:30.

¹¹ Heb. 2:11, 12.

¹² John 17:19, 20, 21, 23, 24.

As no quotation is made by Cardinal Gibbons from any book of the Old Testament in support of the existence of Purgatory, excepting a book known to Protestants as an apocryphal book contained in the Douay Version, but not in the King James Version (namely, a Book of Maccabees), we are left to imply that he has found nothing from the Old Testament which can be used in support of such a place as Purgatory is taught to be, in the teachings of the Romish Church.

Considering that the whole world was lying in darkness at the coming of Our Saviour, it is not strange that the author of the historical second Book of Maccabees should have related of the "most valiant Judas" that he ordered prayers for the dead soldiers at a time when the Maccabee rulers were fighting this revolution in the name of the Hebrew race.

From the following verses of Scripture, we find that there is variation in Heaven, also that there is preparation going on in Our Father's House. But we fail to find in Scripture any intermediate place between earth and Paradise, or earth and a place of torment.

"The heaven of heaven is the Lord's." ¹³

"I know a man in Christ above fourteen years ago (whether in the body I know not, or out of the body I know not, God knoweth) such a one caught up to the third heaven." "And I know such a man (whether in the body or out of the body I know not, God knoweth)." "That he was caught up into Paradise and heard secret words, which it is not granted to man to utter." ¹⁴

"In my Father's house there are many mansions, if not, I would have told you, because I go to prepare a place for you." "And if I shall go and prepare a place

¹³ Psalms 113:16.

¹⁴ II Cor. 12:2-4.

for you, I will come again, and will take you to myself; that where I am you also may be.”¹⁵

“And all his children being gathered together to comfort their father in his sorrow, he would not receive comfort, but said, I will go down to my son into hell (grave) mourning. And whilst he continued weeping,”¹⁶

“And Samuel said to Saul: Why hast thou disturbed my rest?” . . .

“And the Lord also will deliver Israel with thee into the hands of the Philistines, and to-morrow thou and thy sons shall be with me.” . . .¹⁷

“But go thy ways until the time appointed, and thou shalt rest and stand in thy lot unto the end of the days.”¹⁸

“And to you who are troubled, rest with us when the Lord Jesus shall be revealed from heaven with the angels of his power.”¹⁹

“Who by the power of God are kept by faith unto salvation ready to be revealed in the last time.”²⁰

The Reverend Prelate says further:

“Our Saviour says ‘Whosoever shall speak a word against the Son of Man it shall be forgiven him. But he that shall speak against the Holy Ghost, it shall not be forgiven him, neither in this world nor in the world to come. When Our Saviour declares that a sin against the Holy Ghost shall not be forgiven in the next life, he evidently leaves us to infer that there are some sins which will be pardoned in the life to come.’”

—Pages 249-50

As Cardinal Gibbons has implied that there are two places to come, “one a middle place of expiation,” does he mean that this middle place (Purgatory) is the “world to come” mentioned by Our Saviour? If so, how then are we to account for this saying of Our Saviour?

¹⁵ John 14: 2, 3.

¹⁶ Gen. 37: 35.

¹⁷ I Kings 28: 15, 19.

¹⁸ Dan. 12: 13.

¹⁹ II Thess. 1: 7.

²⁰ I Peter 1: 5.

“Who shall not receive an hundred times as much now in this time, houses and brethren and sisters, and mothers, and children, and lands, with persecutions, and in the world to come life everlasting.”²¹

“Then Peter said: Behold, we have left all things and have followed thee.” “Who said to them: Amen, I say to you there is no man that hath left house or parents or brethren, or wife, or children, for the Kingdom of God’s sake,” “Who shall not receive much more in this present time, and in the world to come life everlasting.”²²

Are we to infer that they with Peter, Who have obtained everlasting life in the world to come with Jesus their Saviour who went to prepare a place for them, that where He was they might be also, were in a middle place of expiation? Or, on the other hand, that forgiveness is not complete in Heaven when it is reached by the redeemed? Should we not rather take the plain meaning of the text Cardinal Gibbons quotes, which is a reasonable one, that blasphemy against the Holy Ghost is not forgiven, neither here nor in time to come, but is as also told in Mark 3: 29:

“But he that shall blaspheme against the Holy Ghost, shall never have forgiveness, but shall be guilty of an everlasting sin.”

As further evidence bearing on this tenet of the Roman Catholic Church, Cardinal Gibbons offers the following:—

“St. Paul tells us that ‘every man’s work shall be manifest’ on the Lord’s Day; ‘the fire shall try every man’s work of what sort it is. If any man’s work abide,’ that is, if his works are holy, ‘he shall receive a reward. If any man’s work burn,’ that is, if his works are faulty and imperfect, ‘he shall suffer loss, but he himself shall be saved yet so as by fire,’ his soul will

²¹ Mark 10: 30.

²² Luke 18: 28, 29, 30.

be ultimately saved, but he shall suffer for a temporary duration in the purifying flames of purgatory. This interpretation is not mine. It is the unanimous voice of the Fathers of Christendom.” —Page 250

The quotations from Scripture made by Cardinal Gibbons in the last above, are from I Cor. 3: 13-15.

We will quote from previous verses in the chapter to show that it is to the Corinthians as a church and upon the foundation which he, Paul, had laid for them, that he has reference to, “which foundation is Christ Jesus.”

Therefore, it was to those who had confessed their faith in Christ Jesus that he refers when he considers the value of their works built on Him.

“According to the grace of God that is given to me as a wise architect, I have laid the foundation; and another buildeth thereon. But let every man take heed how he buildeth thereupon.” “For other foundation can no man lay than that which is laid; which is Christ Jesus.” “Now if any man build upon this foundation, gold, silver, precious stones, wood, hay, stubble”: “Every man’s work shall be manifest; for the day of the Lord shall declare it, because it shall be revealed in fire; and the fire shall try every man’s work, of what sort it is.”

“If any man’s work abide, which he hath built thereupon, he shall receive a reward.”

“If any man’s work burn, he shall suffer loss; but he himself shall be saved, yet so as by fire.” “Know you not that you are the temple of God and that the Spirit of God dwelleth in you?” “But if any man violate the temple of God, him shall God destroy, for the temple of God is holy, which you are.”²³

“For we must all be manifested before the judgment seat of Christ, that every one may receive the proper

²³ I Cor. 3: 10-17.

things of the body, according as he hath done, whether it be good or evil.”²⁴

This admonition was given to believers. They were told that the Spirit of God dwelt in them, and that they were temples of God. The foundation they built upon was laid of Christ Jesus; that their works should be tried in the day of the Lord. That “day of the Lord” is evident from the Scriptures the day of judgment in which all shall appear and be judged. Here is the gospel all pointing to that day.

“For yourselves know perfectly that the day of the Lord shall so come as a thief in the night.”²⁵

“That you be not easily moved from your sense, nor be terrified neither by Spirit nor by my word, nor by epistle, as sent from us, as if the day of the Lord were at hand.”

“Let no man deceive you by any means, for unless there come a revolt first, and the man of sin be revealed the son of perdition.” “Who opposeth, and is lifted up above all that is called God or that is worshiped, so that he sitteth in the temple of God showing himself as if he were God.”

“And then that wicked one shall be revealed, whom the Lord Jesus shall kill with the spirit of his mouth; and shall destroy with the brightness of his coming.”²⁶

“But of that day and hour no one knoweth, no not the angels of heaven, but the Father alone.” “And as in the days of Noe, so shall also the coming of the Son of man be.” “Wherefore be you also ready, because at what hour you know not, the Son of man will come.”²⁷

“To deliver such a one to Satan for the destruction

²⁴ II Cor. 5:10.

²⁵ I Thess. 5:2.

²⁶ II Thess. 2:2, 3, 4, 8.

²⁷ Matt. 24:36-37 and 44.

of the flesh, that the spirit may be saved in the day of our Lord Jesus Christ.”²⁸

“Being confident of this very thing, that he who hath begun a good work in you, will perfect it unto the day of Christ Jesus.”²⁹

“As to the rest, there is laid up for me a crown of justice, which the Lord the just judge will render to me in that day, and not only to me but to them also that love his coming. Make haste to come to me quickly.”³⁰

“The Lord knoweth how to deliver the godly from temptation, but to reserve the unjust unto the day of judgment to be tormented.”³¹

“And the angels who kept not their principality but forsook their own habitation, he hath reserved, under darkness in everlasting chains unto judgment of the great day.”³²

We have selected these various Scripture verses to show that “the Lord’s Day,” as quoted by Cardinal Gibbons from Paul’s letter to the Corinthians, refers to a day when all are judged, the good and the evil, and not to an intermediate place and judgment. The fire referred to by Paul in his letter is on the last day.

In the parable of the rich man (Dives) and Lazarus, Our Saviour gives scenes from the Unseen World. The parable follows the parable of the unjust steward, and shows demands that will be made of those to whom God has intrusted riches, but between the stories are verses of Scripture which tell us that no part of the law will fail; that practices which the Pharisees legalized and shared in, involved them as violators of the Commandments.

In the parable in which Dives appears as a certain

²⁸ I Cor. 5:5.

²⁹ Philip 1:6.

³⁰ II Tim. 4:8.

³¹ II Peter. 2:9.

³² Jude 1:6.

rich man, nothing is said of his having any traits of character that would have placed him outside of a circle which the Pharisees would have deemed respectable. He failed in that he did not make such use of the riches entrusted to him as would have won for him friends such as Lazarus secured.

"And it came to pass that the beggar died, and was carried by the angels into Abraham's bosom; and the rich man also died, and he was buried in hell." "And lifting up his eyes, when he was in torments he saw Abraham afar off, and Lazarus in his bosom." "And he cried and said: Father Abraham, have mercy on me and send Lazarus, that he may dip the tip of his finger in water, to cool my tongue, for I am tormented in this flame."

"And Abraham said to him, Son, remember that thou didst receive good things in thy lifetime, and likewise Lazarus evil things; but now he is comforted and thou art tormented." "And besides all this between us and you there is fixed a great chaos, so that they who would pass hence to you, cannot, nor from thence come hither." "And he said, Then, Father, I beseech thee, that thou wouldst send him to my father's house for I have five brethren." "That he may testify unto them, lest they also come into this place of torments." "And Abraham said to him, They have Moses and the prophets, let them hear them." "But he said, No, Father Abraham, but if one went to them from the dead they will do penance." "And he said to him: If they hear not Moses and the prophets, neither will they believe if one rise again from the dead." ⁸³

As in other parables of Our Saviour, it is here sought to show conditions that are unseen by presenting those

⁸³ Luke 16: 22-31.

things that are before us in everyday life, here the letter cannot be taken without killing the story, the purpose of the story being destroyed. By taking the spirit of the parable, conditions are revealed from which we learn the following truths.

In the eyes of the God of Abraham, Dives who had received good things, had failed in his trust, refusing to hear and obey either Moses or the prophets. On the other hand, Lazarus had received evil things in his association with the world, and in the eyes of the God of Abraham was fit to be carried by angels into Abraham's bosom. Dives, clothed in purple and fine linen, unmindful of his fellow man, passed through the gates of his dwelling, where Lazarus lay in pitiable condition. Lazarus needed help which God had given Dives the opportunity to bestow. Dives imparted to those of his household his own spirit. It is mentioned that no one gave to Lazarus the crumbs that he craved, or prevented the dogs from licking his sores. At his death, Lazarus is carried to Abraham's bosom, while Dives in torment looking up, beholds the blessed state of the beggar who lay at the gate. Dives cries for mercy, not to God but to Abraham. He asks that Lazarus, who was refused the crumbs that once fell from his table, be sent to touch his tongue with the water that might be contained on the tip of his finger. He was in flames, tormented.

How could bliss and torment be more effectively pictured to Our Saviour's hearers?

In reply, Abraham reminds Dives of the good things he had received in his lifetime, and which when he had the opportunity, he refused to supply to Lazarus (contrary to the teachings of Moses and the prophets) and that now Lazarus was comforted.

"Besides all this between us and you there is fixed a

great chaos, so that they who would cannot pass from one to the other."

What words more definite could be used than those given by Our Saviour, conveying the idea of there being no intermediate place between the two conditions in which Lazarus and Dives found themselves?

There is a further appeal from Dives, again not to God, but to Abraham, whom the Pharisees relied in as their father, rather than in the God of Abraham. Dives beseeched that Lazarus be sent to his five brothers, contending that if one rose from the dead, they would believe, but Abraham says, "If they hear not Moses and the prophets, neither will they believe if one rise again from the dead."

VII

THE SACRAMENT OF PENANCE

IN dealing with this question Cardinal Gibbons says:

“But the important question here presents itself: How was man to obtain forgiveness in the church after our Lord’s ascension?

“Was Jesus Christ to appear in person to every sinful soul and say to each penitent as he said to Magdalen, ‘Thy sins are forgiven thee,’ or did He intend to delegate this power of forgiving sins to ministers appointed for that purpose?”

—Page 389

These questions are plainly answered in the Saviour’s last discourse to His disciples:

“And I will ask the Father and he shall give you another Paraclete, that he may abide with you forever.” “The Spirit of truth whom the world cannot receive because it seeth him not, nor knoweth him, but you shall know him, because he shall abide with you, and shall be in you.”¹

“He shall glorify me: Because he shall receive of mine and shall shew it to you.”²

“I will not leave you orphans, I will come to you.”³

“And not for them only do I pray, but for them also, who through their word shall believe in me.” “I in them, and thou in me: That they may be made perfect in one.”⁴

Far from desiring a separation between men and Himself, that some intermediate intercessor beside His own

¹ John 14: 16, 17.

² John 16: 14.

³ John 14: 18.

⁴ John 17: 20-23.

Spirit might fill a gap, Our Saviour taught directly the contrary.

“And I say to you, Ask and it shall be given you. Seek and you shall find. Knock and it shall be opened to you.

“If you then being evil know how to give good gifts to your children, how much more will your Father from Heaven give the good Spirit to them that ask him.”⁵

Like the sun in its course, the Spirit of Christ broods over the earth and men, bringing light and life to all that will receive.

“Thine is the day, and thine is the night: Thou hast made the morning light and the sun.” “Thou hast made all the borders of the earth: the summer and the spring were formed by thee.”⁶

“And the moon shall blush and the sun shall be ashamed when the Lord of Hosts shall reign in Mount Sion, and in Jerusalem, and shall be glorified in the sight of his ancients.”⁷

“I Jesus have sent my angel to testify to you these things in the churches. I am the root and stock of David, the bright and morning star. “And the Spirit and the Bride say Come, And he that heareth let him say Come, and he that thirsteth, let him come, and he that will, let him take the water of life freely.”⁸

It is to be noticed that in the invitation given above, as in all invitations of the gospel, it is to come to Christ to partake of the water of life. The Bride, the church, joins in the invitation. In no case whatever in Scripture is the partaking of anything short of Christ said to effect salvation. Therefore the following plea for “The Sac-

⁵ Luke 11:9, 13.

⁶ Psal. 73:16-17.

⁷ Isa. 24:23.

⁸ Apocalypse 22:16-17.

rament of Penance," by Cardinal Gibbons, is without Scriptural support, namely:

"If God is able to save us without any priestly ministrations, why then are not the people informed, that they can in future dispense altogether with the services of the clergy without any detriment to their own salvation: St. Augustine, who lived 1400 years ago, will answer the objection for me—'Let no one,' remarked this illustrious doctor, 'say to himself, I do penance to God in private: I do it before God: Is it then in vain that Christ has said, Whatsoever ye shall loose on earth shall be loosed in heaven? Is it in vain that the keys have been given to the Church?' The question for us is not what God is able to do, but what He has willed to do; God might have adopted other means for the justification of the sinner, as He might have created a world different from the present one. But it is our business to take our Father at His word and to have recourse with gratitude to the system He has actually established for our justification. Now we are assured by His infallible word, that it is by having recourse to His consecrated ministers that our sins will be forgiven us." —Pages 411-12

Here reference is made to the 20th Chapter of John. This passage in John is referred to as the Scriptural evidence held by the Reverend Cardinal Gibbons, together with Matt. 16: 18, 19, as proving his own assertions.

"Our Saviour did confer on the Apostles and their successors the power to forgive sins." —Page 391

Also that

"In the Gospel of St. John we have a still more striking declaration of the absolving power given by our Saviour to His apostles." —Page 392

It is well to point to the manifest truth in these Scripture references before pointing to any of the hundreds of other Scripture references which plainly place the forgiveness of sins by God solely and only with the Father, the Son and Holy Ghost. In no instance is it recorded in Scripture that the Apostles acted as an intermediate between God and man in forgiving sin, except as preachers of the Gospel they taught repentance and belief in the Saviour; nor is there any instance where they said to any, "Thy sins are forgiven."

"He said therefore to them again, Peace be to you. As the Father hath sent me I also send you."

"When he had said this he breathed on them, and he said to them, Receive ye the Holy Ghost." "Whose sins you shall forgive, they are forgiven them, and whose sins you shall retain they are retained."⁹

Here are also the parallel accounts given by Mark and Luke:—

"At length he appeared to the eleven as they were at table: and he upbraided them with their incredulity and hardness of heart, because they did not believe them who had seen him after he was risen again." "And he said to them, Go ye into the whole world and preach the gospel to every creature."

"He that believeth and is baptized shall be saved. But he that believeth not shall be condemned."¹⁰

"Then he opened their understanding that they might understand the Scriptures." "And he said to them, Thus it is written and thus it behooved Christ to suffer and to rise again from the dead the third day."

"And that penance and remission of sins should be preached in his name unto all nations, beginning at Jerusalem." "And you are witnesses of these things."¹¹

⁹ John 20: 21-23.

¹⁰ Mark 16: 14-16.

¹¹ Luke 24: 45-49.

It was immediately following and connected with the Saviour's breathing upon the disciples and saying to them, "Receive ye the Holy Ghost," that He said, "Whose sins ye shall forgive they are forgiven them, and whose sins you shall retain, they are retained."

It plainly appears in this command and in the parallel passages in Mark and Luke, that it was the Christ and His Spirit through whom forgiveness was to come, and they were simply the witness of this Gospel which they were commanded to preach.

The heart of man is wholly known to God only.

"Hear thou from heaven, from thy high dwelling-place and forgive, and render to every one according to his ways which thou knowest him to have in his heart: (for thou only knowest the hearts of the children of men)." ¹²

Prayer was made the medium by the apostles through which forgiveness in Christ Jesus was to come to those to whom they preached. They never assumed the responsibility of pronouncing forgiveness to any man. Peter directed Simon the magician to pray to God for forgiveness, not assuming to accept his penance and himself pronounce forgiveness, but contrariwise it is mentioned that the disciples testified and preached the word of the Lord.

"Keep thy money to thyself, to perish with thee because thou hast thought that the gift of God may be purchased with money."

"Thou hast no part nor lot in this matter, For thy heart is not right in the sight of God.

"Do penance therefore for this thy wickedness and pray to God that perhaps this thought of thy heart may

¹² II Paralipomenon (II Chronicles) 6: 30.

be forgiven thee." "For I see thou art in the gall of bitterness and in the bonds of iniquity."

"Then Simon answering said, Pray you for me to the Lord, that none of these things which you have spoken may come upon me." "And they indeed having testified and preached the word of the Lord, returned to Jerusalem and preached the gospel to many countries of the Samaritans."¹³

No one but the Father, Son and Holy Ghost could make the declaration following in Luke, and assume the responsibility involved in it; and never has that responsibility, so far as Scripture shows, been delegated to any other person.

"And I say to you, whosoever shall confess me before men, him shall the Son of Man also confess before the angels of God." "But he that shall deny me before men shall be denied before the angels of God."

"And whosoever speaketh a word against the Son of Man it shall be forgiven him; but to him that shall blaspheme against the Holy Ghost it shall not be forgiven."¹⁴

The disciples were sent forth as preachers of the Gospel, to testify to Christ's crucifixion, resurrection and His power to forgive sins, and of the finished atonement by His blood. Whose sins were forgiven by this witnessing and preaching on earth were thus verified as forgiven from His throne in Heaven. Whose sins were retained were so verified as retained from His throne in Heaven, for he that believed not the Christ they preached was condemned already. His seal was thus placed upon the results of the preaching and witnessing of the apostles.

Christ never left His disciples or apostles: His per-

¹³ Acts 8: 20-25.

¹⁴ Luke 12: 8-10.

sonal prerogatives were never delegated: He is a jealous God.

"But they going forth preached everywhere: the Lord working withal, and confirming the word with signs that followed." ¹⁵

The fellowship of Christ with His apostles and disciples was closer after His ascension than when with them in the flesh because of His presence with the Father in the glory that He had before the world was, and because of His presence at the same time with His brethren, whom He had brought into oneness with Himself, even as He was one with the Father.

"That they all may be one, as thou Father in me and I in thee that they also may be one in us; that the world may believe that thou hast sent me." ¹⁶

"Teaching them to observe all things whatsoever I have commanded you, and behold I am with you all days." ¹⁷

"Behold I stand at the gate and knock. If any man shall hear my voice, and open to me the door, I will come in to him, and will sup with him and he with me." ¹⁸

The Incarnate Son of God did not speak or work of Himself, but performed the mission upon which He was sent of His Father. Nowhere is it stated in Scripture that He was to leave a vacancy that was to be filled by man. His Spirit was to be sent and was sent and His presence is with all who will receive Him, and that which His Father committed to Him for His disciples He gave to them.

"For I have not spoken of myself but the Father who sent me. He gave me commandment, what I should say, and what I should speak." ¹⁹

¹⁵ Mark 16: 20.

¹⁶ John 17: 21.

¹⁷ Matt. 28: 20.

¹⁸ Apocalypse 3: 20.

¹⁹ John 12: 49.

"Do you not believe that I am in the Father and the Father in me? The words that I speak to you, I speak not of myself, but the Father who abideth in me he doeth the works." ²⁰

"And the glory which thou hast given me, I have given to them; that they may be one, as we also are one." ²¹

With this Presence of God the Father, God the Son and God the Holy Ghost, forever with the penitent one in that union made known by the words of Our Saviour, how can we find need of a fourth personage in man to supplement by forgiveness to the sinner that which is already vouchsafed to him by the perfected work of the Redeemer? How can we reconcile the delegating to another of that which He stated so plainly was not of His own but the command of His Father? But rather, how consistent and in keeping with the written word is His command to His disciples that they teach and preach and witness, and receive the promise of the Father?

"But you shall receive the power of the Holy Ghost coming upon you, and you shall be witnesses unto me in Jerusalem, and in all Judea, and Samaria, even to the uttermost part of the earth." ²²

That the forgiveness of sins was through faith, and not through any dogma of ecclesiastical bodies, is illustrated by Paul in his letter to the Romans.

"As David also termeth the blessedness of a man to whom God reputeth justice without works."

"Blessed are they whose iniquities are forgiven and whose sins are covered."

"Blessed is the man to whom the Lord hath not imputed sin." ²³

²⁰ John 14: 10.

²¹ John 17: 22.

²² Acts 1: 8.

²³ Romans 4: 6, 7, 8.

Again in Acts, the Lord's commission to the Apostle Paul:

"To open their eyes, that they may be converted from darkness to light, and from the power of Satan to God, that they may receive forgiveness of sins, and a lot among the saints, by the faith that is in me." ²⁴

Also we find in the following, both repentance and forgiveness are from God.

"But he whom God hath raised from the dead saw no corruption."

"Be it known therefore to you, men, brethren, that through him forgiveness of sins is preached to you, and from all the things from which you could not be justified by the law of Moses." ²⁵

"Him hath God exalted with his right hand, to be prince and Saviour to give repentance to Israel, and remission of sins."

"And we are witnesses of these things and the Holy Spirit whom God hath given to all that obey him." ²⁶

His Prophet Daniel places forgiveness as belonging to the Lord,

"O Lord, to us belongeth confusion of face, to our princes and to our fathers that have sinned."

"But to thee the Lord our God, mercy and forgiveness for we have parted from thee." ²⁷

Through the prayer of faith and not by a prerogative of any man save Christ Jesus, was sin to be forgiven, and still faith must be exercised in the promise of forgiveness.

"And the prayer of faith shall save the sick man, and the Lord shall raise him up; and if he be in sins they shall be forgiven him." ²⁸

²⁴ Acts 26: 18.

²⁵ Acts 13: 37, 38.

²⁶ Acts 5: 31, 32.

²⁷ Daniel 9: 8, 9.

²⁸ James 5: 15.

Had it been necessary that the penitent should go to a priest to confess his sins and receive absolution, it would have been somewhere in Scripture so directed, or some instance cited; but nowhere in Scripture do we find such a practice among Christ's disciples or any command to such effect. On the contrary, the Scripture is full of instances of the direct appeal to God by the sinner, and direct encouragement to the sinner to come to Him; neither is there to be found any practice of the Apostles of Christ asking or requiring or countenancing any such confession through which they pronounced absolution upon the penitent sinner.

While confession to a priest may be made without harm to any one, and in cases with possible benefit to the one who confesses, yet such is not the invitation from Christ, who says, "Come unto me"; and in no case is it said, And my apostle or my minister will absolve you.

The injunction is, Confess your sins one to another, but as elsewhere in the Written Word, it is by prayer that the faith in God's forgiveness is exercised, and not by absolution granted by man in God's stead.

The letter of James was to the twelve tribes without discrimination.

"Confess therefore your sins one to another: and pray one for another that you may be saved, for the continual prayer of a just man availeth much."²⁹

"If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all iniquities."³⁰

"In whom we have redemption through his blood, the remission of sins."³¹

"And I prayed to the Lord my God, and I made my confession, and said, I beseech thee, O Lord God, great and terrible, who keepest thy covenant, and mercy to

²⁹ James 5: 16.

³⁰ I John 1: 9.

³¹ Col. 1: 14.

them that love thee and keep thy commandments," "We have sinned, we have committed iniquity, we have done wickedly, and have revolted, and we have gone aside from the commandments and thy judgments." ³²

"I have acknowledged my sin to thee and my injustice I have not concealed. I said I will confess against myself my injustice to the Lord: and thou hast forgiven the wickedness of my sin. For this shall every one that is holy pray to thee in a seasonable time." ³³

"But thou, why judgest thou thy brother? Or thou, why doest thou despise thy brother? For we shall all stand before the judgment seat of Christ." "For it is written, As I live, saith the Lord, every knee shall bow to me and every tongue shall confess to God."

"Therefore every one of us shall render account to God Himself." ³⁴

The penitent heart is not here led by the "Sacrament of Penance" direct to the Saviour or the Saviour's words, but by implication of the Reverend Cardinal Gibbons is directed first to confession before a priest that he may be absolved by him. We give the Saviour's words, which we should consider when we pray "forgive us our debts as we forgive our debtors" as one way in which the absolution of Him whom we have sinned against, may be given, and the peace which passeth understanding may be ours through the intercession of the "Prince of Peace."

"But when thou shalt pray, enter into thy chamber, and having shut the door, pray to thy Father in secret; and thy Father which seeth in secret will repay thee." ³⁵

Here is Cardinal Gibbons' version of the authority of the Roman Catholic Church to absolve from sin,

³² Dan. 9:4, 5.

³³ Psalms 31:5, 6.

³⁴ Romans 14:10.

³⁵ Matt. 6:6.

"Naman went and washed and was cleansed. Our opponents like Naman, cry out, 'Why should you go to a priest, a sinner like yourself, when secretly in your own room you can approach God, the pure fountain of grace, to be washed from your sins?' I answer because Jesus Christ, a prophet and more than a prophet, has commanded you to do so."

—Faith of Our Fathers, Pages 412-413

But when did Jesus give such a command? He did give the command quoted above from Matt. 6.

"Let it be understood once for all that the priest abrogates to himself no divine powers. He is but a feeble voice. It is the Holy Spirit that operates the sanctity in the soul of the penitent."

—Faith of Our Fathers, Page 410

But if the priest abrogates to himself no divine powers, how is he a representation fitted to act for divine powers? Is a priest teaching the gospel of Jesus Christ not an ambassador for Christ, with full power to present that gospel which loosens the captive from his chains of sin through "the Holy Ghost who operates sanctity to the soul"?

But an ambassador, though a feeble voice, fully represents his government in that which he has been instructed to represent. But he is withholden from acting for his government in matters in which he has not been instructed.

Where in Scripture has any man or any priest been given the power on earth to forgive sins, save Jesus Christ, "the Son of Man"?

Were the disciples given instructions to forgive sins, in the commission imparted to them by the Saviour? Many specific instructions were given them, but none to forgive sins. They were even to raise the dead, but

no instructions were given them to absolve any person from sin. The gospel and the Holy Spirit in the gospel would direct to seek Christ Jesus, and asking they would be forgiven.

“And as ye go, preach, saying, the Kingdom of Heaven is at hand.”³⁶

They were to preach repentance. God alone can lead to repentance. They were to preach the forgiveness of sins. God alone can forgive sins, in His person of Father, Son and Holy Ghost.

“O Lord, to us belongeth confusion of face.” “But to Thee, the Lord our God, mercy and forgiveness.”³⁷

³⁶ Acts 13:38.

³⁷ Daniel 9:8, 9.

VIII

INDULGENCES

A NATURAL sequence to its claim as head of Christendom and a delegated power for forgiving sins, is the Roman Church tenet of Indulgences. Here is given Cardinal Gibbons' definition of this tenet of the Roman Church.

"An indulgence is simply a remission in whole or in part through the superabundant merits of Jesus Christ and His saints of the temporal punishment due to God on account of sin, after the guilt and eternal punishment have been remitted. It should be borne in mind that even after our guilt is removed, there often remains some temporal punishment to be undergone, either in this life or the next, as an expiation to divine sanctity and justice." —Page 428

To this His Reverence adds:

"Now there are two impediments that withhold a man from the heavenly Kingdom—sin and the temporal punishment incurred by it." —Page 429

We are unable to bring together in harmony these separate statements. Either Cardinal Gibbons wishes to inform us that the Roman Church does not hold that the Kingdom of Heaven has been obtained by the penitent through merits of Jesus Christ "after the guilt and punishment have been remitted," or else that the merits of Jesus Christ are insufficient to effect both an entrance to the Kingdom of Heaven and at the same time to satisfy "divine sanctity and justice."

Where in the Scripture can be found such a division of impediments withholding a man from the heavenly Kingdom? There is no such division. When a man turns to Jesus Christ from his sins, it is because the Spirit of God has so led him, and he is accepted as he is.

“And the church having power to remit the greater obstacle which is sin, has power also to remove the smaller obstacle, which is the temporal punishment due on account of it.”

—Page 429

How can the Roman Catholic Church reach iniquities, which when forgiven of God are “removed as far as the east is from the west”?¹

Or how can temporal punishment be exacted from man as due to God from those iniquities which He has “blotted out”?

“Be penitent therefore and be converted that your sins may be blotted out.”²

“I have blotted out thy iniquities as a cloud, and thy sins as a mist: return unto me for I have redeemed thee.”³

“I am, I am he that blot out thy iniquities for my own sake and I will not remember thy sins.”⁴

“Blotting out the handwriting of the decree that was against us, which was contrary to us, and he hath taken the same out of the way, fastening it to the cross.”⁵

What is “the obstacle” that yet remains, and “the punishment due” after the handwriting of the decree has been blotted out, and fastened to the Cross? Is there something left as a stain after God has blotted out, or is the cross weak and insufficient that we should turn from the cross to the Roman Catholic Church for

¹ Psalm 102: 12.

³ Isaiah 44: 22.

⁵ Col. 2: 14.

² Acts 3: 19.

⁴ Isaiah 43: 25.

“power to remit” the iniquities and sins already nailed to the cross, remembered no more by the “I am”?

How plainly the Apostle Paul expresses our redemption in Jesus Christ, in the following three lines:

“And their sins and iniquities I will remember no more: Now where there is a remission of these, there is no more an oblation for sin.”⁶

It is to be noted that the word “oblation” is in Roman Law “a formal tender by a debtor to his creditor of a sum of money in payment of a debt.”

The Holy Spirit in a Psalm of David conveys the following purport of sin:

“To thee ‘only have I sinned and done evil before thee.”⁷

Why then need the Roman Catholic Church place itself between the sinner and the one sinned against, when Christ Jesus has already placed Himself there, and directed His apostles to witness for Him? Does not every true church consist of those who become the church of God, “which He hath purchased with His own blood”?

“The word indulgence originally signified favor, remission or forgiveness.”

—Faith of Our Fathers, Page 428

Is it consistent for man, who should daily pray like the prayer He taught us, beginning “Father, hallowed be Thy name,” to assume the power to “favor” by “remitting” or “forgiving” the effects of sin, or to assume that any church has “power to remit the greater obstacle which is sin”?

Did not Nathan the Prophet when accusing King David, say to him:

“And David said to Nathan, I have sinned against the

⁶ Heb. 10: 17, 18.

⁷ Psalm 50:6.

Lord. And Nathan said to David, The Lord also hath taken away thy guilt." ⁸

We find our Lord thus forgiving David, although absent from earth as regards mention of any bodily presence. Why may He not forgive the sinner who comes to Him at His call, although He may not be here in bodily presence? And that without committing His prerogative to a pope or priest?

Does not Scripture make plain that the Church of Christ consists of His own people? Would not then a church be forgiving its own self if it was the only source of forgiveness on earth?

Read the following from Paul's letter to Ephesians.

"That he might sanctify it, cleansing it by the 'laver of water' in the word of life."

"That he might present it to himself a glorious church, not having spot or wrinkle." ⁹

"Now you are clean by reason of the word which I have spoken to you."

"Abide in me, and I in you." ¹⁰

Under strange teaching, God is supposed to hold the penalty of sin still against the sinner, in the form of temporal punishment for it. As sin in such case relates not to the ills which sin brings to man's nature, but as an impediment to his entering the Kingdom, therefore the forgiveness of the Only Begotten Son of God becomes insufficient until supplemented by the forgiveness or remittance of the Roman Catholic Church through an indulgence, as Cardinal Gibbons would make it.

"Indulgences continue to be necessary now, if not as a substitute for canonical penances, at least as a mild and merciful payment of the temporal debt due to God."

—Faith of Our Fathers, Page 431

⁸ II Kings (Samuel) 12: 13.

⁹ Eph. 5: 26-27.

¹⁰ John 15: 3-4.

We imagine something akin to a chill would come to the intelligent child who is given such teaching regarding forgiveness, instead of that which it receives at its mother's knee when in its confession of wrong it receives the fond, forgiving kiss and the restored favor of a loving parent who has taught her child, "Jesus loves me, this I know, for the Bible tells me so."

"And forgive us our debts as we also forgive our debtors."¹¹

"All that the Father giveth to me shall come to me and him that cometh to me, I will not cast out."¹²

"For in Him dwelleth all the fullness of the Godhead corporally."

"And you are filled in Him who is the Head of all principality and power."

"Buried with Him in baptism in whom also you are risen again by the faith of the operation of God, who hath raised Him up from the dead." "And you when you were dead in your sin and the uncircumcision of your flesh, He hath quickened together with Him, forgiving you all offenses."¹³

What pleasure is felt in turning from Roman Catholic Church dogma to the Roman Catholic Bible, from which we so often quote, and which contains so much that enlightens and gives joy. No dispensation of man can ever compete with that of the Son of God.

Here we give Scripture touching upon the all sufficiency of the merits of Jesus Christ. As to the merits of His saints, are they not all agreed that Christ Jesus is their all and in all?

"For the end of the law is Christ unto justice to every one that believeth."¹⁴

¹¹ Matt. 6: 12.

¹² John 6: 37.

¹³ Col. 2: 9, 10, 12, 13.

¹⁴ Rom. 10: 4.

"For whether we live we live unto the Lord, or whether we die we die unto the Lord." "Therefore whether we live or whether we die, we are the Lord's." ¹⁵

"Who shall accuse against the elect of God? God that justifieth." ¹⁶

"But all things are of God who hath reconciled us to himself by Christ, and hath given to us the ministry of reconciliation. . . . Him who knew no sin, he hath made sin for us, that we might be made the justice of God in him." ¹⁷

"And let the peace of Christ rejoice in your hearts wherein also you are called in one body, and be ye thankful." ¹⁸

There being then no temporal punishment due on account of sin, to those who are "elect of God," there can be no room for the granting of indulgences by the Roman Church.

Under the title of "Indulgences," Cardinal Gibbons again refers to what he calls the power of granting indulgences, as follows:—

"That our Lord has given to the church the power of granting indulgences, is clearly deduced from the sacred text. To the Prince of the Apostles, He said 'Whatsoever thou shalt bind on earth, shall be bound also in Heaven, and whatsoever thou shalt loose on earth shall be loosed also in Heaven. By these words our Saviour empowered His church to deliver her children (if properly disposed) from every obstacle that might retard them from the Kingdom of Heaven."

—Page 429

The substitution of the Roman Church where Scripture places the work of the Holy Spirit, is the main-

¹⁵ Rom. 14:8.

¹⁶ Rom. 8:33.

¹⁷ II Cor. 5:18, 21.

¹⁸ Col. 3:15.

spring of all the inharmonious dogma which pertains to the tenets in question, as Cardinal Gibbons describes them. Here is Scripture, the gospel; no indulgence required.

“And the Book of Isaias the Prophet was delivered to him, And as he unfolded the book, he found the place where it was written, ‘The Spirit of the Lord is upon me, wherefore he hath anointed me to preach the gospel to the poor, he hath sent me to heal the contrite of heart. To preach deliverance to the captives, and sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord, and the day of reward.’”¹⁹

“Jesus answered and said to him, Amen, Amen, I say to thee, unless a man be born again he cannot see the Kingdom of God. That which is born of the flesh is flesh, and that which is born of the Spirit is Spirit.”²⁰

We can but reason that if the forgiveness of sins is divinely appointed to the Roman Catholic Church, then since God is the God of the living and not of the dead, those living in Purgatory, so called, must likewise be susceptible of the divinely appointed authority of that church for forgiveness of their sins; if otherwise the act of forgiveness by such authority, is held to be only to those who are living here, and that all are beyond the jurisdiction of that prerogative after death, then must the prerogative claimed for “Absolution” as administered by that church be brought in question, and forgiveness of sins by God the Father, God the Son and God the Holy Ghost, only be valid.

¹⁹ Luke 4: 17, 19.

²⁰ John 3: 3, 6.

IX

THE BIBLE AND THE CHURCH

THE church consists of those whom Jesus Christ wins to himself by His sacrifice upon the cross, those given Him by the Father,

“And I if I be lifted up from the earth, will draw all things to myself.”¹

“No man can come to me except the Father who hath sent me draw him, and I will raise him up in the last day.”²

“Every one that cometh to me and heareth my words, and doeth them, I will show you to whom he is like.”

“He is like to a man building a house who digged deep and laid the foundation upon a rock, and when a flood came the stream beat vehemently upon that house and it could not shake it, for it was founded on a rock.”³

“Every one therefore who heareth these my words and doeth them, shall be likened to a wise man that built his house upon a rock, And the rain fell and the floods came and the winds blew and they beat upon that house, and it fell not for it was founded upon a rock.”⁴

Cardinal Gibbons' interpretation of the above Scripture is here given:

“But if Jesus predicted the truth when He declared that the gates of hell should not prevail against His Church, and who dare deny it? Then the Church never

¹ John 12:32.

² John 6:44.

³ Luke 6:47, 48.

⁴ Matt. 7:24, 25.

has and never could have fallen from the truth. Then the Catholic Church is infallible, for she alone claims the prerogative, for she is the only church that is acknowledged to have existed from the beginning. Truly is Jesus that wise architect mentioned in the gospel who built His house upon a rock and the rain fell, and the floods came, and the winds blew, and they beat upon that house, and it fell not, for it was founded upon a rock."

—Faith of Our Fathers, Page 88

Cardinal Gibbons directly connects the Roman Catholic Church with this parable of our Saviour, and with the words of Our Lord to Peter, as the rock upon which that church is founded, and against which the gates of hell shall not prevail.

Let us notice the error of his interpretation as to who the Rock is—whether Jesus Christ "the Word made flesh," or Peter, His disciple.

Likeness to the wise builder is made by our Saviour to every one that cometh to Him and heareth His words, and doeth them.

Cardinal Gibbons would make it to appear that Jesus Himself is here represented as a wise architect who built upon a rock, meaning that the Roman Catholic Church is built upon Peter the rock, as he states in other places of his book which we have quoted from, and thus he would make the words of Our Lord, who makes every one that cometh to Him to be the builders, to be altered to fit the dogma of the Roman Catholic Church.

Instead of those who coming to Jesus hear and do His words, being the builders, and forming themselves His church, Cardinal Gibbons makes Jesus to be the builder and the people who coming to Him, hear and do, are left out of the reckoning entirely. Christ becomes the architect who builds, Peter a pope and his successors with the Roman hierarchy forming the Roman Catholic Church,

the church represented in the "Faith Of Our Fathers" as being the "mother" of those who adhere to it.

"The Catholic Church the enemy of the Bible? As well might you accuse the Virgin Mother of trying to crush the Infant Saviour at her breast, as to accuse the Church, our mother, of attempting to crush the existence of the Word of God."

—Faith of Our Fathers, Page 112

Thus Cardinal Gibbons teaches that the Rock is a pope, upon which Christ Jesus as an architect built an infallible church which he claims to be the Roman Catholic Church, no mention being made of "every one who cometh to me" and who are likened to the wise builder.

How different from the words of the parable which makes the "Word made flesh," Himself, the Rock and every one who comes to Him hearing His words and doing them, to be the wise builders, who thus become His church.

This parable is not only impossible of the interpretation given it by his Reverence, Cardinal Gibbons, but directly controverts the interpretation he makes of the words of Our Saviour in Matthew 16:18, thus assuming that Christ would build His church upon Peter instead upon Peter's witnessing. "Thou art Christ the Son of the living God," for which Peter was blessed by Our Lord for having witnessed.

It is clearly demonstrated that the parable of the wise builder has an entirely different meaning from that put upon it by Cardinal Gibbons. The wise builder in this parable is likened by the words of Our Saviour to hearing and doing, because the wise builder hears the words of Jesus and does them, and such interpretation must be

given to the meaning in Matt. 16: Jesus heard the words of His Father and did His will. "Upon this Rock I will build my Church." Assertions of Christ concerning the building of His Church and Kingdom could not contradict each other.

"For by grace you are saved through faith, and that not of yourselves for it is the gift of God."⁵

"Take heed to yourselves and to the whole flock wherein the Holy Ghost hath placed you Bishops to rule the church of God, which He hath purchased with His own blood."⁶

How is it possible to hold to any other meaning of this Scripture from Acts, 20th Chapter, just quoted, than that the Church of God is composed of the whole flock over which the Holy Ghost places Bishops to rule, and that Bishops who rule cannot themselves be the church, but are only a part of it?

The truth is that nowhere in Scripture can we find that the church of Christ is other than the people of Christ with Christ Himself as the Head.

Those who have come to Jesus hear and do His words, wherever they may be the world over, in whatever environments they may exist, they with Him whose words they do, form the true church.

The Holy Ghost having placed those who rule His own church, it must necessarily follow that the Holy Ghost, one of the "Three in One" must be the infallible One rather than a pope, Him whom Christ sent when He went away. He is a vicar of Christ on earth,

"He will teach you all things."⁷

"For the Lord loveth judgment and will not forsake His saints."⁸

"And all flesh shall know that I am the Lord, that

⁵ Eph. 2:8. ⁶ Acts 20:28. ⁷ John 14:26. ⁸ Psalm 36:28.

save thee, and thy Redeemer the mighty one of Jacob.”⁹

“And in thee and thy seed all the tribes of the earth shall be blessed.”

“Neither will I leave thee till I shall have accomplished all that I have said.”¹⁰

“And behold I am with you all days, even to the consummation of the world.”¹¹

In these verses we have the names of the Deity—the Lord; The Redeemer, in Isaiah and Psalms; The Seed; The Son of God in Genesis; and The Holy Ghost in Matthew. Father, Son and Holy Ghost. Thus we have Three in One, “the fullness of the God Head” dwelling in Jesus Christ, the only Begotten Son of God, with His people to the consummation of the world. With this assurance, surely the rule of a pope cannot be vital to Our Lord’s church; for Jesus Himself is “the way, the truth, and the Life.”

Far be it from the writer to judge those who adhere to the Roman Catholic Church. Nevertheless the Roman Catholic Bible proves the Star of Bethlehem to be a better guide than the vatican.

May God grant that those who seek and yet have failed to find, may have the Day Star rising in their hearts.

“And we have the more firm prophetic word, whereunto you do well to attend as to a light that shineth in a dark place, until the day dawn, and the Day Star arise in your hearts.”¹²

Nowhere in all Holy Scripture can we find a verse or sentence that represents the Church to be other than the “Body of Christ,” His redeemed people “purchased with His blood.”

⁹ Isa. 49:26.

¹⁰ Gen. 28:14-15.

¹¹ Matt. 28:20.

¹² II Peter 1:19.

Nowhere in all the 483 pages of Cardinal Gibbons' book, "The Faith of Our Fathers," can we find the Roman Catholic Church represented by that author to be other than the authority of a "Supreme Ruler," "handed down" to all generations in the form of a Pope, and that authority which emanates from him.

By such authority of the hierarchy the Holy Ghost in His function as teacher of the faith of Jesus, to every living believer, is not given free course. Substituted therefor, is this man-made authority which must pass upon all which might otherwise through the operation of the Holy Spirit be built up in man, such authority acts without due regard to the Spirit of God whom Jesus promised to send and who is the Supreme Authority.

This dogma is taught throughout the book, "The Faith of Our Fathers." At every point, the same water flows. It is not the water of life flowing from the Roman Catholic Bible. The fountain is corrupted by keeping therefrom the purifying work of the Spirit, which emanates from the Written Word of God.

"The words that I have spoken to you are spirit and life."¹³

Let us honor every truth wherever spoken, whether from the lips of Roman Catholic priest or from any Catholic Church pulpit, and him who speaks it, but let the Holy Spirit which testifies within us, testify whether it be the truth or not—not a Pope or hierarchy, but rather the Spirit Himself.

"And there are three who give testimony in heaven, the Father, the Word, and the Holy Ghost, and these three are One."

"And these are three that give testimony on earth,

¹³ John 6:64.

the Spirit, and the Water, and the Blood, and these three are One.”¹⁴

“He that believeth in the Son of God hath the testimony of God to himself.”¹⁵

“And in this we know that He abideth in us by the Spirit which He hath given us.”¹⁶

Shall we not give heed to these words of John the beloved of our Lord? Words that give us a freedom that is denied by the Roman Catholic Church. Words that make us thankful for a country that protects freedom of worship. And may we not also read the following words of Paul, to whom the world through the Spirit owes so much of the breaking of this bread, the written Word of God.

“Now the Lord is a spirit and where the Spirit of the Lord is there is liberty.”¹⁷

Cardinal Gibbons in his book says:

“Therefore the church is the divinely appointed custodian and interpreter of the Bible, for her offer of infallible guide were superfluous if each individual could interpret the Bible for himself.”

—Faith of Our Fathers, Page 98

Here is something of what the Scripture says about it:

“And the Jews wondered, saying, How doth this man know letters, having never learned?”

“Jesus answered them and said, My doctrine is not mine, but His that sent me.”

“If any man will do the will of Him he shall know of the doctrine, whether it be of God, or whether I speak of myself.”¹⁸

¹⁴ I John 5:7-8.

¹⁵ I John 5:10.

¹⁶ I John 3:24.

¹⁷ II Cor. 3:17.

¹⁸ John 7:15-17.

Is it possible that teachers of so great a body of worshipers as is the Roman Catholic Church have not as yet themselves learned that light comes by the entrance of the Word?

"The declaration of Thy words giveth light: and giveth understanding to little ones."

"Thy testimonies are wonderful, therefore hath my soul sought them."

"My eyes to Thee have prevented the morning that I might meditate on Thy words."¹⁹

"I have understanding more than all my teachers, because thy testimonies are my meditation."²⁰

"That God never intended the Bible to be the Christian's rule of faith, independently of the living authority of the Church, will be the subject of this chapter."

—Cardinal Gibbons, Page 98

"Thus we see that in the old and the new dispensation the people were to be guided by a living authority, and not by their private interpretation of the Scriptures."

—Cardinal Gibbons, Page 103

Thus we have this teaching from an authority of the Roman Catholic Church, in contradiction to the authority of the Roman Catholic Bible which teaches that "The Paraclete the Holy Ghost" "Whom the Father will send in my name will teach you all things."²¹

And if, the Holy Spirit within us, teaching us all truth, we may not safely interpret His truths, how can it be hoped that we will find the truth in Cardinal Gibbons' book, "The Faith of Our Fathers," the forty-seventh edition of which he has commended to our private interpretation for that purpose?

¹⁹ Psalms 119:130, 129, 148.

²⁰ Psalms 119:99.

²¹ John 14:26.

Is that which Cardinal Gibbons wrote a safer means of interpretation than the Word which is Spirit? We remember that Our Saviour said:

"If any one love me, he will keep my word, and my Father will love him and we will come to him, and will make our abode with him."²²

With the Father within us, who loves us, may we not trust the interpretation which we are led to receive from our reading of Scripture: which Scripture is also "Spirit" and "Life."

The saying of our Saviour to Peter in Matt. 16:18:

"And I say to thee, That thou art Peter and upon this rock I will build my church, and the gates of hell shall not prevail against it"—frequent allusions to which are made by the Reverend Cardinal—in its very wording is such an evidence of what the Church of Christ is, that we ask here attention to its meaning. It is obvious that the gates of hell are those avenues found in the world and the flesh which vie with the spiritual avenues to the Kingdom of Heaven.

The one the deceiving power of evil in the wages of sin, "which is death," and the other the gift which is life eternal. The one, the house built upon the sand, the other the house built upon the Rock. The floods that destroyed the one shall not prevail against the other. The gates of hell shall not prevail against the house built upon the prophets who prophesied of the Christ, and of the apostles who preached Christ.

"This is that Moses who said to the children of Israel, a prophet shall God raise up to you of your own brethren as myself, him shall you hear."

"This is he that was in the church in the wilderness with the angel who spoke to him on Mount Sina, and

²² John 14:23.

with our fathers: who received the words of life to give unto us.”²³

It is manifest that the church was in the wilderness with the Prophet Moses. It is also true from the following that the church was a body of believers, founded on the prophets and apostles, rather than an hierarchy given by a pope whose decree was claimed to be infallible.

“If therefore the whole church come together into one place, and all speak with tongues, and there come in unlearned persons or infidels, will they not say that you are mad? And let the prophets speak two or three and let the rest judge. But if anything be revealed to another sitting, let the first hold his peace.”²⁴

“The churches of Asia salute you; Aquila and Priscilla salute you much in the Lord, with the church that is in their house, with whom I also lodge.”²⁵

“Built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone.”

“In whom all the building being framed together, groweth up into an holy temple in the Lord.”

“In whom you also are built together into an habitation of God in the spirit.”²⁶

The church which Christ calls “my church” when promising to build it upon the Rock, is subject to Christ and therefore must be subject to the teachings of Christ and to all Scripture which came not by the will of man.

“Therefore as the church is subject to Christ, so also let the wives be to their husbands in all things.”²⁷

Had there been a “Vicar of Christ, a prince of the

²³ Acts 7: 37, 38.

²⁴ I Cor. 14: 23, 29, 30.

²⁵ I Cor. 16: 19.

²⁶ Eph. 2: 20, 21, 22.

²⁷ Eph. 5: 24.

apostles," how natural it would have been for the apostles in their work of establishing churches, in writing letters to them, to have made at least some one reference to such an authority: not only is the New Testament void of any such reference by the apostles, including Peter himself, but in the work of the Holy Spirit in the Book of Acts, Luke makes no mention of such an office existing when recording the establishing of churches by the founders, the apostles.

Everywhere in the many references made to churches in the New Testament, the church appears as ordained by Christ, His body; Believers in Him, communing in Him, and subject one to another according to the word of Scripture delivered to them by the apostles, such word being that dictated by the Spirit of Christ.

In referring to "the Church and the Bible," Cardinal Gibbons says:

"The church as we have just seen is the only divinely constituted teacher of Revelation. Now the Scripture is the great depository of the word of God. Therefore the Church is the divinely appointed custodian and interpreter of the Bible, for her office of Infallible Guide were superfluous if each individual could interpret the Bible for himself."

—Page 98

To the above he adds:

"Thus we see that in the old and the new Dispensation the people were to be guided by a living authority."

—Page 103

In his purpose to prove his theory, the Reverend Cardinal further says:

"No nation ever had a greater veneration for the Bible than the Jewish people. . . . And yet the Jews never

dreamed of settling their religious controversies by a private appeal to the word of God. Whenever any religious dispute arose among the people, it was decided by the High Priest and the Sanhedrin, which was a council consisting of seventy-two civil and ecclesiastical judges. The sentence of the High Priest and of his associate judges was to be obeyed under penalty of death.”

—Pages 98-9

It seems proper to follow history and note the result of the teachings of those ecclesiastical judges when they thus relied upon their interpretation of the Holy Scripture, independent of the Holy Spirit which was in the word “which is Spirit and which is life” and which Holy Spirit they resisted. Such results are not to be commended.

Again Cardinal Gibbons states, also quoting from Scripture:

“Does He tell the Jews to be their own guides in the study of the Scriptures? By no means; but He commands them to obey their constituted teachers, no matter how disedifying might be their private lives.

“‘The scribes and the Pharisees sit upon the chair of Moses.’ ‘All things therefore whatsoever they shall say to you observe and do.’”

—Faith of Our Fathers, Page 100

We quote from the same verse quoted by His Reverence, the portion which is a partial answer to his question.

“But according to their works do ye not, for they say and do not.”²⁸

A further answer from the Scripture, considering “all things therefore” as the dividing phrase between what “the multitudes and His disciples” were to observe and do when taught from Moses’ chair, and that which the

²⁸ Matt. 23: 3.

Scribes and Pharisees taught of the things they themselves practiced, while they themselves obeyed not the law of Moses.

"Woe to you Scribes and Pharisees, hypocrites, because you go round about the sea and the land to make one proselyte, and when he is made, you make him the child of hell twofold more than yourselves." ²⁹

The Lord had indeed come to fulfill the law and the prophets which were from Moses' seat, but not to teach compliance with such teachings of the Scribes and Pharisees as by their traditions made void the commandments of God. The "church that was in the wilderness" he exalted by fulfilling in His own flesh that which was imperfect.

There was to be no Pope (Latin Papa, Father) of the Church of Jesus Christ on earth, other than our "Father in Heaven."

Our Saviour when referring to those who "sat in Moses' seat" said to His disciples and to the multitude:

"And call none your Father upon earth, for one is your Father who is in Heaven." —Matt. 12:9.

We give the testimony of St. John as written in the Apocalypse regarding the seven churches of Asia,

"The revelation of Jesus Christ which God gave unto him, to make known to His servants the things which must shortly come to pass, and signified, sending by his angel to his servant John." ³⁰

"John to the seven churches which are in Asia, Grace be unto you and peace from him that is, and that was, and that is to come, and from the seven spirits which are before his throne. And from Jesus Christ, who is the faithful witness, the first begotten of the dead, and

²⁹ Matt. 23:15.

³⁰ Apocalypse 1:1.

the prince of the kings of the earth, who hath loved us, and washed us from our sins in his own blood.”³¹

“He that hath an ear, let him hear what the Spirit saith to the churches.”³²

The words of the Apocalypse are addressed as the Revelation of Jesus Christ to His servants. By John, 4th Verse, they are addressed to the seven churches in Asia. In Chapter 1, Verse 20, the seven stars are mentioned as the angels of the seven churches, and the seven candlesticks are mentioned as the seven churches. In Chapter 2, 1st Verse, He who speaks is represented as holding the seven stars in His right hand, and as walking in the midst of the seven golden candlesticks. As history states that there were other churches in Asia, it appears that the seven churches were addressed by John as embodying the sacred or complete number of seven, implying the church of Christ universal.

The various names and possessions mentioned in the First Chapter, as held by Him who speaks to the churches and also as the churches are separately spoken to, indicate that the universal church of Christ is addressed through the seven churches of Asia. The various characteristics of the churches described are like various churches now existing, in respect to their devotion or relapse to the teachings of Christ Jesus. The direction to John to send the word contained in the Book, the Apocalypse, to the seven churches of Asia, was given him in Verse 11 of Chapter 1, each church being mentioned by name, and when John turned to see the Voice that spoke to him, he saw seven golden candlesticks and in the midst of the seven golden candlesticks, one like to the Son of Man.

Instead of this Scripture being interpreted by an eccle-

³¹ Apocalypse 1:4, 5.

³² Apocalypse 3:22.

siastical body only, such as the Roman hierarchy, it is written in the First Chapter, Verse 8, "Blessed is he that readeth and heareth the words of this prophecy, and keepeth those things that are written in it for the time is at hand."³³

And also after each recital of the word to each of the seven churches, it is written,

"He that hath an ear let him hear what the Spirit saith to the churches,"³⁴

evidently not restricted to that which any interpreter of the Spirit may say, but to what the Spirit saith.

"For the Spirit himself giveth testimony to our Spirit that we are the sons of God."³⁵

"I speak the truth in Christ. I lie not, my conscience bearing me witness in the Holy Ghost."³⁶

"For whosoever are led by the Spirit of God, they are the sons of God."³⁷

"Search the Scriptures for you think in them to have life everlasting, and the same are they that give testimony of me."³⁸

"Now these were more noble than those in Thessalonica, who received the word with all eagerness, daily searching the Scriptures whether these things were so."

"And many indeed of them believed and of honorable women that were Gentiles, and of men not a few."³⁹

We must therefore conclude that the written word was intended for the people who had ears and eyes. They were to be blessed in reading and hearing what the Spirit said, although it is the opposite of Cardinal Gibbons' statement which follows:

"But when our Redeemer abolished the old law and established His Church, did He intend that His Gospel

³³ Apocalypse 1:3.

³⁶ Romans 9:1.

³⁸ John 5:39.

³⁴ Apocalypse 2:7.

³⁷ Romans 8:14.

³⁹ Acts 17:11, 12.

³⁵ Romans 8:16.

should be disseminated by the circulation of the Bible, or by the living voice of His disciples: This is a vital question: I answer most emphatically that it was by preaching alone that He intended to convert the nations, and by preaching alone they were converted. No nation has ever yet been converted by the agency of Bible Associations.” —Faith of Our Fathers, Page 102

We make answer to the above by quoting the following Scripture, the letter to the Ephesians addressed as follows:—

“Paul an Apostle of Jesus Christ, by the will of God to all the saints who are at Ephesus, and to the faithful in Christ Jesus.”⁴⁰

The letter to the Philippians to

“Paul and Timothy, the servants of Jesus Christ, to all the saints in Christ Jesus, who are at Philippi, with the bishops and deacons.”⁴¹

And so throughout the letters of the apostles there is none directed so that it could be implied that instruction from these Scriptures should be by voice of ecclesiastical interpreters only; Timothy was enjoined by Paul. What could be plainer?

“And because from thy infancy thou hast known the Holy Scriptures which can instruct thee to salvation by the faith which is in Christ Jesus.”⁴²

The Apostle James’ letter is addressed to the “twelve tribes which are scattered abroad.” It is manifest that where the written Word of God was to be had, no restriction was placed upon the reading of it by the disciples of Christ, and no evidence that the term “teach” so often used in the New Testament meant teaching by the voice only.

We had not known the beauty and joy of the new covenant or the hope of the prophets, and of the apostles,

⁴⁰ Eph. 1:1.

⁴¹ Phil. 1:1.

⁴² Tim. 3:15.

except the message of the Gospel and the prophets had been written. We would not have rejoiced in the interpretation of the Gospel given by Paul had he not written his letters. We would not have heard the testimony of the multitudes who have been made glad and at peace with God by the faith which is of our Saviour, had not the writings of the apostles and prophets been their study and delight, as well as the study and delight of their teachers.

We are therefore bound to conclude with the Apostle Paul that there is danger of our missing the simplicity of the Gospel.

"But I fear least as the serpent seduced Eve by his subtlety, so your minds should be corrupted, and fail from the simplicity that is in Christ." ⁴³

"But yet rejoice not in this that Spirits are subject unto you, but rejoice in this that your names are written in Heaven."

"In that same hour he rejoiced in the Holy Ghost, and said, I confess to thee, O Father Lord of Heaven and earth, because thou hast hidden these things from the wise and prudent and hast revealed them to little ones, Yea, Father, for so it hath seemed good in thy sight." ⁴⁴

Thus we may go to Him direct in His written word, which is Spirit and which is life.

And in rejoicing and thanksgiving to our Redeemer, we may daily rest in Him "with malice toward none, with charity for all."

"And we know that to them that love God, all things work together unto good to such as according to his purpose are called to be saints. For whom he foreknew, he also predestinated to be made conformable to the image

⁴³ II Cor. 11:3.

⁴⁴ Luke 10:20, 21.

of his Son, that He might be the firstborn amongst many brethren.”⁴⁵

The writer, when in one of the large cities of New York State, stepped into a principal book store conducted by a Roman Catholic, and inquired for a Douay Version of the Bible. This was the reply: “I doubt if we have one; perhaps there may be one about the store. You see the Catholics run to prayer books and the Protestants to Bibles.”

It would be interesting to know how many Douay Versions of the Bible have been published and sold in the United States during the past year or past ten years.

⁴⁵ Rom. 8:28, 29.

X

CONCLUSION

IN conclusion, it is estimated that within the jurisdiction of the Roman Catholic hierarchy there are actually and nominally near twenty million of persons who are under the government or supervision of the United States. This large body of people of our country vary as to nationality, and differ in their religious customs, but adhere more or less to an ecclesiastical organization holding at the head of its doctrines that of belief in the Triune God; also making use in all of its tenets, of the preëminent name of the only begotten Son of God, giving prominence to the sacredness of the marriage tie, and holding the Douay Version of the Bible as "of divine origin," thus presenting to the world a religious organization influencing perhaps one-sixth of the population of the United States and its supervised islands.

That so great a body of worshipers as that of the Roman Catholic Church would utilize all advantages in accord with the proclaimed purpose of its ecclesiastical rulers, is but natural to believe.

Is such proclaimed purpose manifest in the tenets herein discussed and are these tenets in accord with its Douay Version of the Bible?

The title to these pages permits the question.

These pages are prayerfully written with the purpose of showing that such accord is lacking.

There is a federation of Christ's people now, and

there always will be in spirit, for they are one in Christ Jesus, their Shepherd, wherever they exist.

A federation of the churches in which Christ's people are found, is not only believed by many to be desirable, but as daily events portend, such federation may become imperative for the upholding of society founded upon the law of the Ten Commandments and the gospel of Jesus Christ.

It is believed, that for the political power existing at the Vatican in Rome, nations are seeking favor there by sending official representatives to the Pope. Is it of more importance that political power emanating from the Vatican at Rome be sought, than that the yoke of church dogma and tradition, that has for centuries bound down and is now binding down adherents to the Romish Church, be broken?

Will the Christ under whom all things are put by the Father, look with favor upon the people who look to the Pope of Rome, when they should be looking to Him for the political power that makes for the coming of His Kingdom?

Let all hope and pray that the time will speedily come when the kingdoms of this world will "become the Kingdom of Our Lord and Saviour Jesus Christ," and there will be "one shepherd and one fold."

Upon what authority then shall this great nation "work out its own salvation" and fulfill its obligations, as one of the nations of God's footstool?

Shall it be in an attempt to work it out by might and power, regardless of any organized trust in the Almighty?

Can it be by an ecclesiastical organization formed by all who will acknowledge the Pope of Rome as the Vicar of Christ?

It is impossible to make Peter such vicar of Christ by

reason of the Scripture statement of the Apostle Paul in his account of his apostleship in the first chapter of Galatians, as follows:

"For I give you to understand brethren that the gospel which was preached by me is not according to man.

"For neither did I receive it of man nor did I learn it, but by the revelation of Jesus Christ.

"But when it pleased Him . . . To reveal His Son to me . . . Immediately I condescended not to flesh and blood,

"Neither went I to Jerusalem to the apostles who were before me but I went into Arabia and again I returned to Damascus.

"Then after three years I went to Jerusalem to see Peter and I tarried with him fifteen days but other of the apostles I saw none saving James the brother of our Lord."

—Galatians 1: 11-19.

In the light of Peter's commendation of the Apostle Paul, which follows, no possible mistake can be made of his approval of Paul and his disavowal thereby of any Vicar of Christ with plenipotential power having been appointed by our Lord.

"And account the long-suffering of our Lord Salvation. As also our most dear brother Paul according to the wisdom given him hath written to you."

"As also in all his epistles speaking in them of these things;

—II Peter 3: 15-16.

Peter would have been faithless to his charge as such a vicar and Paul would not have been faithful to the Church of Jesus Christ had such vicarship existed, nor could possibly have received the approval of his Scripture by Peter.

Or shall there be a union of God's people in all Chris-

tendom, based and federated upon the first great command and the second like to it, of which no annulments have ever been made, and of which union the Christendom of our land will form a part, and through which God will work "both to will and to accomplish according to his good will."

"And one of them, a doctor of the law, asked him, tempting him, Master, which is the great commandment in the law? Jesus said to him, Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind. This is the greatest and the first commandment. And the second is like to this: Thou shalt love thy neighbor as thyself. On these two commandments dependeth the whole law and the prophets."¹

The smoking firebrands of lawlessness thrown into this age, may cause consternation in the hearts of many. They should not in the hearts of God's people. The doom is already sealed of all that combat the swelling buds of a springtime which the Church of Christ is to welcome.

Nineteen centuries ago there came from the cross the cry, "It is finished."

The force of that spirit which brings all nature into life, is behind the developments of each day, bringing forth to greet the eyes of those who wait upon the Lord, a blossom more beautiful than any conceived in the heart of man.

The times and the seasons thereof are in the hands of the Lord. His people may trust Him, and wait upon Him with watching, praying and working for His coming.

It has been the purpose of the author throughout these pages, to discuss tenets and not peoples, apart from his

¹ Matt. 22 : 35-40.

text, the title to this book. Now at closing he asks permission to relate one incident of his early boyhood which just now memory brings to him.

One day in early Springtime, when the warming sun gave fresh start to the grass, two little fellows of about six years were happy in their play along the roadside. The writer one of them, the other a boy of Roman Catholic parentage. In a moment of childish dispute, I gave the little fellow a kick. There was no retaliation. The joyous passing moments having ended, he turned away sobbing toward his home. I passed through my home gate with a guilty conscience. A day later, as I passed our neighbor's home, my little playmate came to the front of their yard, and facing me, his bright face aglow with anything but resentment, and in a childish voice as sweet, sang a ditty, the refrain of which with the spirit which accompanied it, still follows me after these many years. These were the words, "There's a rose in the garden for you, young man." It was only a few months later when my playmate passed away, leaving to me the memory of the Christ Spirit that accompanied him to a more beautiful Springtime, and better playmates. But the flower has been given to me. I possess the rose, "the Rose of Sharon," and to any who in Springtime days, or in late years, whoever they may be, have Him not, to those I repeat the line, "There's a rose in the garden for you, young man."

"The wilderness and the solitary place shall be glad for them: And the desert shall rejoice and blossom as the rose."

"It shall blossom abundantly, and rejoice even with joy and singing. The glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall

see the glory of the Lord and the excellency of our God.”²

“Faith of our Fathers; living still
In spite of dungeon, fire and sword,
Oh, how our hearts beat high with joy
Whene’er we hear that glorious word.
Faith of our Fathers, holy faith,
We will be true to thee till death.”

—Faber

² Isa. 35: 1-2—King James Version.

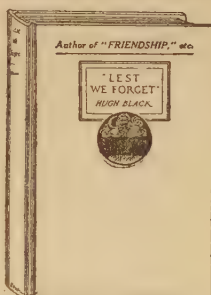
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